

~~74-13-8~~ A ~~1-98~~
DISCOVERS

H A P N E D. 1341 70

BETWENE AN HERMITE
called Nicephorus & a yong lover
called Tristan, who for that his
Mistresse Petronilla entred into
Religion would faine become an
Hermite.

*All faithfullie drawen out of the Hi-
storie of Petronilla, composed in French
by the Right Reuerend Father in God
IOHN PETER CAMVS Bishop
of Belley.*

And Translated into English by P. S. P.



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1630.



58...341,2



TO THE CATHOLIKES
of Irland.

RENOWNED Catholikes
the Histoire of Petro-
nilla Coming to my
hands, composed by the Right
Reuerend Father in God Iohn
Peter Camus Bishop of Belley a
man of knowvne learning, emi- *He wrote many
bookes.*
nent pietie & of an Apostolicall
life, the fancie tooke me to
imploy some time in the rea-
ding of it, not doubting but
coming from so famous an
Authour, I should find some
thing in it worth my labour.
Going then forward in the rea-

ding therof, amongst many
other good things, I lighted
vpon this Treatise, which when
I considered, I said thus to my
self: it might be thought, that
this man had reuelation, or some
notice giuen him of the emula-
tion & variace which is betweene
the Hierarchicall Clergie and
the Regulars in Irland, & that
in consequens therof he framed
this Discours. For it is said, that
the Regulars there, thinking
therby to magnifie and extoll
themselues (for I know no other
reason they can haue for it) make
no conscience nor scrupule both
in their publike sermons, and in
their priuat cōuersations amōgst
you, to say and affirme, that
Priests are but meere Seculars,

that theſelues are true Paſtours,
that it belongs to them only
to be called Fathers, that they
are the choice and beſt part of
the Eccleſiaſticall Hierarchie, &
which is more abſurd, that their
Regular Superiours are more
worthy then Biſhops. All which
aſſertions manifeſtly falſe, and ill
becoming men whoſe institu-
tion is chiefly grounded in
humilitie and contempt of
worldly honour and reſpects,
being touched and diſcuſſed in
this Treatiſe, I thought in my
loue and naturall affection
towards you, my deere Country
men, that I was in a manner
bound, fearing theſe things
ſhould giue you ſome erroneous
impreſſions, to impart it vnto

you. Wherupon I tooke the
paines to translate it out of
French into English & to haue
it printed. And if I shall vnder-
stand that it takes effect, & cause
the Delinquents reflect vpon their
errour, herin & vpon that saying
of S. Iames the Apostle: *If any*
man think himself to be Religious
not bridling his tongue, but seducing
his hart, this mans Religion is vaine,
then will I think my labour well
imployed. And that which is
most to be desired of them is,
that they doe consider first, that
such assertions and comparisons
doe more hurt then good, do
rather destroy then edifie, rather
peruert then conuert the people
from their euill courses, & rather
breede hate & enuie, then loue

Jac. 3. 6. 16

or charitie: and secondly that
they consider, that Priesthood,
which is the fontaine and fon-
dation of all Ecclesiasticall fun-
ctions, is the same in Secular
Priests (as they terme them) and
in Regulars, whence Priests may
iustlie say to the Regulars with
saint Paul, that if they be He-
brewes so are they, if they be ^{2. Cor. 11.}
Israëlites soe are they, if they be ^{9. 12.}
the seede of Abraham so are
they, if they be Ministers of
CHRIST so are they; yea more,
that they are their elders and
haue higher offices and digni-
ties in the Church then they
haue. And for you worthy cham-
pions I shall desire you not to
be scandalized to see one Ca-
tholike write against an other,

beleeuing that Catholikes as
Catholikes doe agree in matters
of Faith, but as men that they
may varie in other opinions.
S. Peter and S. Paul, S. Austin
and S. Hierome disagreed in
some opinions without breach
of fayth or charitie. A bout the
obseruation of Easter there was
great debate betwixt Saincts &
Saincts till the Church decided
the controuerfie; yea Angels
haue dissented in opinions. But
this you may note in this con-
trouerfie, that learned Doctours
in these Countries, and some of
them Religious men, with whom
I did cōfer of the same, do much
admeere that the Regulars in
Ireland do cōtest with the Clergie
for the said points, wheras in no
Catholike

Gal. 3.
AE. 15.
Hieron.
ep. 86.
Aug. ep. 8.
& sequ.
Euslib. 5.
cap. 24.
& 25.
Bedal. 3.
Histor.
Angl. cap.
24. & 25.
lib. 1. c. 16.
Dan. 10.

Catholike Countries do the Regulars speake of the like, but containe themselves within the precinct of their Monasteries, and the obseruance of their Rules, which teach the quite contrarie of all that they doe in this kind And if they will alleage that hauing no Monasteries in Irlād they must goe vp & downe amongst you, like other Priests, methinks they should the lesse claime any perfection or respect ouer other Priests, and my warrant for this is S. Hierome, who speaking of such Monks and Religious men saith: *Sicut piscis extra aquam caret vita sic Monachus extra Monasterium.* As fish being out of the water doth want life, so doth a Monke or Religious man

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being out of his Monasterie.
For the life of a Religious man,
as such, is to obserue his Rules,
and keepe his vovves, which he
cannot doe so well, if he do it at
all, being cōuersant in the world,
& not doing it, what prerogatiue
can he claime ouer others? To
conclude if the Regulars be true
Pastours as is aboue said, how
can they excuse themselues that
they take no more care of their
flock then some odd times like
passingers to preach vnto them,
God knowes with litle fruiēt?
Who will not say but the good
Priest is more like to be the true
Pastour: *Who giueth his life for his
sheepe*, seruing them, not by
starts but all the yeere long, by
day and by night, in heate and in

cold, in raine and in tempest,
with much miserie & litle profit?
Lastly who can belecue that the
Regulars are true or proper Pa-
stours whenas they cannot take
any such chardge vpon them if
first they be not dispensed with
all in their vovves. Add that in
Catholike Countries, where all
Clergie men get their due, they
cannot preach nor Minister any
Sacrament out of their owne
Conuents without the expresse
leauē of the Bishop of the Dio-
cese, and of the Pastour of the
place, conformable to the Coun- *sess. 24.*
cell of Trent? Howsoeuer they
will answere to all these things,
I make no doubt but after their
accustomed manner, some of
them vvill say (for I knowv that


many good men amongst them
doe not approue such things)
that he is no friend of Religious
men that doth propound them.
But God is my vvittnesse, I do
honour & respect all Religious
men, and vvish all others to do
the same, as long as they con-
taine themselues vvithin the li-
mits of their Rules, & that they
do not prefer the honour of
their order, as many seeme to
doe, to the honour and seruice
of God, to vvhose diuine pro-
tection I commit you, and pray
him, to giue vs all the Spirit of
vnion and charitie, & so rest

Your deuoted seruant
in CHRIST IESVS
P. S. P.



A
DISCOVRS
H A P N E D.

*Betwveene an Hermite called Ni-
cephorus and a yong loue called
Tristan, who for that his Mistres-
se Petronilla entred into Religion
would faine become an Her-
mite.*

 Mitting the historie of all
that past betweene Tristan
and petronilla, and the tra-
gicall end which came of
their loue, I will only rehearse the dis-
cours past betweene Tristan & Nice-
phorus, contayning many points
much disputed of in these our dayes.
Tristan a proper and wel bredd yong
geptilman much grieued that his mi-

A

stresse petronilla whom he pursued so long time (of displeasure that shee could not obtaine her parents consent to marrie him) went into Religion, resolued also to retire himself from the world in some religious Monastierie ; but after communicating his resolution therin to seuerall Religious men of diuers orders and getting their opinions therof, at length he folloved his owne fancie & inclination, which was to goe to the wilderness and leade an Heremiticall life ; and the Perinean mountaines vvhich separate France from Spaigne being the neereft vnto him, he went thither, taking with him a good purse of mony and his lute, at which he was very skilfull. But neither his lute nor his solitarinesse did any thing assuage his passion, or make him forget the creature which brought him to that anxietie of minde, but rather inflamed him more, especially the lute conformable to the old prouerb, which saith, that musick is an impor-

tunat gest to a hart afflicted. Being then in this perplexitie he was told that not farr from him there was a deuote and wel built Hermitage wherein dwelt a venerable Hermite whose sainctitie of life gaue a good odoure to all the Country about, and who by long experience did learne how to guide himselfe to perfection by the way of solitarinesse in that wildernesse. His good Angell made Tristan draw towards this sainctly old man, vwho receiued him with the same charitie wherwith he was accustomed to receiue and intertaine other passing Pilgrimes (for he was in pilgrimes weede) who straying from their way in those dreadfull deserts, fell sometimes vpon the litle path which leade to his sell. Tristan beholding him did take him for an Angell of God, and beleeued that he was the Raphaël which would conduct him to Rages, I would say, to the perfection of the contemplatiue life. Hauing then brieflie declared his intent to the good

Hermite, he gaue him for answere; that to loue a thing it is necessarie to know it before, and that the Heremitticall life as well as the Monasticall doth require a good approbation of a man before he be admitted to it. Tristan hauing submitted himselfe to him in all things. My child, quoth father Nicephorus, for so they called this religious man, it is nothing for a man to vndertake such a life if he be not called to it by God, & amongst many that are called, few are choosen. I know wel that it doth not appertaine but to God, to know perfectlie and waigh iustlie the hearts of men, yet his will is that his seruants do see and trie whether they be of true or false coine: the touchstone of such as are called to the seruice of God is, the renunciation of all things, and of themselues also. Father, quoth Tristan, if that be the marke of the elect I haue it; for I do free-lie quitt the world, the subiect which retayned me in it being separated from me, & it will be easie likewise for

of perfection.

5

me to forsake my selfe seing I haue
relinquished an obieſt of which I did
eſteeme much more then of my
selfe.

My child, quoth Nicephorus, the
warrs ſeeme ſweet, according the
prouerb, to ſuch as did not trie it, do
not triumph before the victorie, and
do not proclaime victorie before the
battle; none ſhall be crowned, ſaith
the word of veritie, that will not rea-
ſonable and valorouſlie fight, and the
battle which wee haue with our ſelfe
loue doth laſt as long as our verie li-
ues: for that errour is ſo deeply in-
grauen in our nature, as it doth ſubſiſt
after wee renounce our ſelues; wee
may mortifie it, but not make it die,
contrarywiſe it ſeemes like the fabu-
louſ Gyant, to take new forces from
it proſtration and ouerthrow, and li-
ke great trees, the more they be sha-
ked, the faſter the fix their rootes. It
may be aſſaulted but rarely ouercom-
med, & neuer rooted out; the walls
of that rebellious Hiëricho, although

*Selfe loue
ingrauen
in our na-
ture.*

they be vndermined and sometimes razed to the ground, yet do they get vp againe of themselves. I do not say this to discourage you, nor to imitat those timorous spies, which would faigne dissuade the children of Israël from vndertaking the conquest of the land of promis; I know there be difficulties in it, but I tell you with Iosue and Caleb, that you may boldlie enter in the power of our lord, who, if he be for you, nothing can preuaile against you, for who can resist the will of the highest power, of this Lord of armies, who is terrible ouer all powers, if he vndertake to fight with you? But you must not hope that he wil put himself of your side, if you do not put all your trust and confidence in him, by a perfect distrust of your self, which may not consist with those lostie termes, which promis meruailes, and carrying you vpon the wings of the wind make you aspire to great matters, which surpasse the reach of a man that is not yet a Nouice. It is

not, that I do lightlie iudge of your soule, which I beleeeue is more perfect then my owne, who serues God so negligently and loue him so coldlie, nor that I am ignorant but in the cōfusiō of the Babylon of the world, God hath seruants and secret disciples, which do not bow their knees to Baal, and that keepe their hearts pure amongst the impuritie of the world, of which number you may be; add that the extraordinarie effects of grace do produce in an instant admirable conuersions, which puts those that are replenished with it, in a state of great perfection, conformable to that which is written, that the workes of God are perfect and without repentance, that is to say, without defect.

Tristan, who beleued that this discours of the Hermite did tend to deferre and put off his reception, esteeming (as he was full of worldly maxims) that the Hermite did feare that chardging himself with him, his almes would be too short to furnish him a

portion said, Father the time will make knowne whether I be touched with true or fained charitie, & the triall will make manifest the force or the weaknesse of my vocation. but to the end that you may not think that I come hither to incommodat, or importune you, I will shew vnto you that it is rather to occommodat you, & to draw you from the paine of going here and there to searche your liuing, which must bring much interruption to your contemplation, which require repose & silence, and may not be had but in the wilderness. Know then that being left an orphan without father and mother I was emancipated by publick authoritie a litle before the terme of my maioritie & consequently put in the possession of my goods which are not so small but they are sufficient to nourish twentie Hermits as you are, & I belecue that not making the vow of pouertie in any Religious order, that I may keepe them and dispose of them as God shall inspire me. We shall

shall then liue together & what reuer-
fion wee shall haue we will bestow it
in almes, & in such other pious works
as you shall think good, without trou-
bling our selues to begg for our main-
tenance. And to shew that it is true,
that I came not hither with emptie
hands, or vnfurnished of things ne-
cessarie to nourishe and cloathe my
selfe, behold a scantlet of the matter.

Then did he shew the Hermite a
great purse full of pistolls, and also so-
me pretious stones more worth then
gold, and yet did occupie lesse place.
Good Nicephorus, who did not see
while he kept in this wildernesse such
great quantitie of this yealoue mettall,
whose luster doth dazle the eyes of
many men in the world, did firmly
belecue in his minde that he was the
Tentator, who vnder a humaine shape
came to diuert him from the way of
perfection, which is that of holy po-
uertie, which he traced for many yee-
res within his litle caue. Whereupon ar-
ming himselfe with the marke of our

saluation and vttering the name of our
Saviour with a low voice, seing that
Tristan did not vanish away, to cleare
himselſe of his doubt, he tooke him
softlie by the arme and ſaid to him; If
I had not knowne that ſpirits haue nei-
ther fleſhe nor bones, as I do feele
you to haue, I would ſay that it is the
Diuell that came to ſollicit me to my
ruine, offering me richeſſe, as he did to
the ſonne of God when he aſſaulted
him in the wilderneſſe. But I feare that
not taking vpon him the forme of
man he doth poſſeſſe your hearr to
produce in myne the ſame effect, & to
ſlide into it the death of grace by the
venime of auarice. I will then ſay vnto
you the ſame that the Apoſtle ſaid to
Simon Magus, away with your gold &
ſiluer from me, which I know are the
I dolls of the world, to which they are
like, that do adore them, and that put
their confidence in them: that man is
abondantly riche that is poore in
IESVS CHRIST. I loue my begging,
by which I cōquer heauen for my ſelſe

(& make others to conquer it for them, making them to merit euerlasting goods when they giue me of their earthly goods) better then all your treasure: It is long since I haue put of that shirt of earthly possession, and how should I putt it on againe? I haue washed my feete & chased from my minde those grosse affections, and how should I contaminat them of the new? I will neuer call back againe what I haue once quitted and renounced with a good will for the loue of my Maister; he hath nourished me so many yeeres in these deserts, both with the dew of heauen, which is the Manna of his consolations, and with the fatt of the earth, which is the daylie bread of the necessitie of the body, as I haue all subiect to blesse his prouidence, & to confirme my selfe in this truth that such as seeke for God and his kingdome can neuer want any thing. For my part, I will promis you no gold nor siluer, but that only which God will send me by the hands of such as he

shall inspire to do me charitie, I will impart it to you. In the meane time I will tell you, that if you will do as Iacob did, quitt the house of the traitour Laban, which is the world, to inioye the embracing of Lia and Rachell, to witt, Action and Contemplation, it is necessarie that you burie those Idolls at the foote of the Terebinthe of the crosse, and that glorifying in nothing but in IESVS CHRIST crucified, you will imitat him in his nuditie, gloriously ignominious, by depriuing your selfe of the care of temporall richesse, according the Counsell, which he gaue to that yong gentelman, who

Matt. 19. was like to you, to quitt all, that
v. 21. he might be perfect, not admitting him of his traine if first he vwould not distribut to the poore all that he possessed. But my sonne quoth the good Hermitte, I feare you resemble too much this yong man, & that like vnto him you will retire your selfe with à heauie heart, not

being able to digest the bitterneſſe of this drugg, which make men forſake all the goods of the earthe, that they may aſpire to heauenly goods, and that you will not ſo eaſely diſpoſſeſſe your ſelfe of them as Iacob did putt of the ſkins which couered his hands, & good Ioseph his cloake.

That I may not lie vnto you, quoth Triſtan, I could neuer belecue that for being an Hermite a man muſt haue renounced the inheritance of his forefathers, but well I knew it to be neceſſarie for to be admitted of thoſe religious orders, in which is made the ſolemne Vow of povertie; a thing not only neceſſarie, but alſo very eaſie in thoſe great Communalities whether they be ri-

The 666
of power-
tie very
eaſie in
Communalities

che or begging Communalities be-
cauſe the Religion doth oblige it ſelfe to intertaine the Religious as they do conſecrat themſelues to the obſeruance of the rules of the Religion. But an Hermitte that li-

ues alone without support is oftentimes trusting to a badd dynner while he expects Manna or larks to fall from heauen to him; as they did to the Israëlites; for God doth not shew such fauours to all nations nor worke such miracles vpon all occasions. Such as putt their trust in God, quoth the Hermite, are not shaken no more then is Mount Sion: He that dwells in Hierusalem, which is in the protection of the God of heauen, & whose very gates he doth loue, is no more moued when he is in want, then when he hath plentie of all things, being assured that the hand of God is not shortned, nor his power diminished. He that hath care of the croes litle ones being abandonned by their Dames, and of the least sparrow; yea, of the least flie, will neuer abandon him that liues iust before him all his life time. The sunne will sooner faile to lighten the world, then his prouidence to shine vpon such as he loues; he that

spreds his beames and pouers his raine equally vpon the iust and the vniust, that giues nourishment to all flesh, and that neede do no more but open his hand to replenish all creatures with benediction.

All that may be good, quoth Tristan, in the pulpet but the practise is quitt otherwise. For my part, I would make no difficultie to renounce to the inheritance of my forefathers, nor to make a vow of pouertie in a good Conuent, which should be well rented, or being of a begging order, that should be situated in a good cittie, where they cate the sinnes of the people, where all men labour for you while you pray for all men, where they find the bread ready baked, the wine all pure, the meat ready dressed, where they haue no care of any thing, nor think of tomorrow, practising, simple & in good earnest these words of the Scripture: *Aske and thou shalt haue, seeke and thou shalt find*; But *Math. 7. vers. 7.*

without, that, to renounce my owne, it is a thing that all the eloquence of men and of the Angels may not perswade me to do, for I do see but too much euery day how sottish and ridiculous it is, to be a poore priest.

*It is a
glorious
thing be-
fore God
to be a
poore
priest.*

So it is without doubt according the world, said the Hermite, but before God it is a glorious thing, yea, before that great God, who makes but follie of the wisdom of the world, & of the follie of the crosse wisdom, and who doth confound the fast and pompe of riches by humble povertie, before him that came to euangelize the poore, who doth heare their prayers, who calls himself their father and tutour, who doth extoll them in his iudgment as much as they are vilipended and held abiect in the iudgments of worldlings. But those that are instructed in the schoole of the crosse, which is folie to the Gentils, and scandall to the Iewes, but the vertue and sapience of God to the faithfull are
of an

of an other beliefe, they hold the poore to be very happie, according the sentence pronounced by the proper mouth of the sonne of God: but the children of the word do not vnderstand that probleme of strong Samson, because they do not glorie but in the multitude of their richesse.

I must for all that graunt vnto you, that the pouertie of Monasticall persons hath this aduantage of the pouertie of Hermites and secular priests (as they call them) that it is well shrouded from all pressing necessities within a well gouerned comonaltie. You know I speake of begging orders, for to speake of Conuentuall friars which liue by their reuenues, they are not poore but in particular, in common they are riche, and they are poore inough in as much as they haue no proprietie of any thing; in this fashion then may they be said to be poore in the midst of their richesse, and riche in the midst of their pouertie.

*Monasticall
pouertie
very easie*

But the others albeit they be poore not only in particular but also in common, yet their pouertie is alwaies supported, succoured and applauded, or at leastwise honored and esteemed, in sort that their sufferances are regarded, and their wants glorious; they are riche in honnour, yea, in the middest of their sufferances. In steade that a poore Hermite is despised by euery body, his complain-tes are reiected, his wants vnknowne, his necessities do not appeere to any but to God: He is all alone, he is fore-faken, and abandoned, hauing no body to comfort him, nor to take cōpassion of his miseries, none to cast him into the pond wherein he might fish some reliefe.

The same, I say of a priest that is in necessitie, euery body doth laugh at him, and in steade of succouring him they vpbraide and floud him, they chardge him with false reprochesse and calumnies, so that he may well say with the Psalmist: O lord there-

procheſſe of thoſe that Diſdayne
your deare Vertue of pouertie, with
which you haue beene borne, you
liued and died, making your ſelf nee-
die and poore to replenish vs with
the ineſtimable richeſſe and treaſures
of your merits; theſe reprocheſſe ô
Lord are fallen vpon me, and con-
fuſion hath couered my face: *I am* *ſal. 68.*
made a ſtranger to my owne brothers;
and a vacabond to the children of my
owne mother.

Father, quoth Triſtan, that is the
thing which I find leaſt ſupportable
of the infinit euells, which accôpanie
pouertie: for honour of all the goods
which doth inuiron vs being moſt pre-
tious, I would ſooner ſuffer that they
ſhould touch theball of myne eye,
then ingage me in that point. And.
I do graunt vnto you that I am not
yet come to that point of mortifica-
tion, that I may ſuffer and indure
ieſts and contumelies no more then
did the Prophet Eliſeus, much mo-
re holy and more patient then I am,

that could not indure the litle children to reproach vnto him that he was bald, an imperfection very light and naturall, and which as it should seeme he should acknowledg, and mocke the weaknesse of those litle soules, rather then destroie them by the imprecation and curses which he fulminated against them.

My sonne, quoth Nicephorus, you take this example by a bad bias, & handle the brone where it burnes. The Prophet did not regard the outrage which those children did vnto him, as an iniurie done to his owne personne, he was too humble to take it in that sort: but he did it to magnifie his office, for he would be esteemed of men as the Minister of God, and the dispencer of his Mysteries; and because he carried the ambassade of God, and that an affront or disgrace done to an Ambassadour doth hurt the honour of his Maister, and returne to the preiudice of his glorie that sent him, according that

which is written: *He that heares you beares me, and he that despiseth you despiseth me.* For this reason the Prophet prayed God that he would chastise those insolent boyes with exemplar punishment, to teach great men what the fire of Gods choler would do being once kindled in drie wood, if it did consume the greene wood with so great ardour; and what do you know but the corporall euell which he procured to them boyes was cause of their spirituall good, and of the Saluation of their soules, making them to tast of death in an age more capable of innocencie then of malice, and consequentlie more susceptible of Gods grace then of his wrathe: in stead that had they in an age more reepe filled vp the measure of their sinnes, and gone forward in their vice, they might perchance acquire their damnation. In this sort did S. Paule deliuer to Sathan the body of that fornicatour, who made the liuing temple of God the mem-

Lucas 10.
6.16.

bers of a lecher to saue his soule from
euerlasting damnation. O my child
how yong thou art yet in the warfa-
re of the crosse, which in it self is no
more dolorous then ignominious &
shamefull, yea, execrable, according
that saying: *Cursed is euery one that hāg-
eth on a tree.* How farr you straie from
Gal. 3: the standard of him who for vs was
loaden with reprocheffe, who did not
turne his face from those that spett
vpon it, nor his cheekes from those
that did buffet them, nor his chinne-
from those that pulled of his beard;
how farr, I say, you goe from him
who was made a spectacle before his
eternall father, before the Angels
and before men, who was exposed to
be a mocking stock to those that sa-
we him nayled vpon the crosse, to
be iested by them & to nodd and
shake their heads on him? How
badd a disciple wouldest thou be to
those great Apostles, those high
montaignes whereon is laid the fun-
dation of the cittie of God, who de-

parted frolike and ioyfull from the great assemblies where they were flouted and contumeliously handled, for the publicatiō of the sacred name and holy doctrine of IESVS CHRIST? Verely you must chāge your stile and language, and also your thoughts and maximes, if you perseuere in that holy desire of a religious life, especiallie that which regard the mortification of honour: for as I haue already told you, the Conuentuall pouertie is respected and reuerenced, but our pouertie is mocked and flouted.

So I beleeeue, quoth Tristan, that you Hermites are not poore but of necessitie; and not of free will, by reason of which your pouertie may not haue the glorie of the voluntarie which the Euangelicall pouertie doth deserue. This is the cause why men putt you not in the ranke of regular but of secular beggers, who are reduced to necessitie by the defaister of fortune, which if they support with patience, I beleeeue they shall haue

honour before God who sees their hearts, but not before men. And that I do not lye vnto you, I would not esteeme it an act of prudence of him that hath à patrimonie and makes himself an Hermite, to renounce to that which he doth possesse, to make himself afterwards by begging odious and importune to the cōmon wealth, perswading my self that a man should drinck of the water of his owne cesterne, and draw the last drop of it, before he would goe to the well or fontaine of his neighbour, being that it is reasonable that euery man liue of the goods which God gaue him, or at leastwise, that he eate his bread by the sweat of his browes.

Deare sir, quoth the Hermite, the holy Apostle doth say, that being a litle one he spoake according his age but comming to be more great, he had thoughts and discourses of a higher kind. I know well by your song that you are yet in a spirituall infancie,

pular error. Yet cannot I well yeld
or assent to what you propose, when
I cōsider that this word Monke doth
signifie a man who of deuotion doth
leade a solitarie life, which Conuen-
tuall friars do not, living in Com-
munitie, and if I may so terme it, in
troups within their Cōuents, hauing
all their exercises in common, &
being almost still together, be it in
the quire, or in the Refectorie, at
their Chapter, or at their corporall
labours, at their lessons and at their
conferences, and also at their con-
uersations with the neighbours, in
fort that me thinks they haue reason
to call themselues Religious men, as
it were men tyed together by a so-
cietie of an vniforme life, which ma-
kes, that albeit their companies con-
sist of diuers members, they are ne-
uerthelesse conducted by one & the
same spirit and mind, which is the
plaster and mortar by which they are
tyed and ioyned in God the one to
the other, according to that which

*Reason
Why they
may be
called Re-
ligious mē
drawen
out of the
frenche
word re-
lié.*

is written of the first Chistians, that they had not amongst, them but one hart and one soule. And the most pressing knots which bind them together, besides the knot of charitie, which bind the most perfect of them, and is the great tye of perfection, are the solemne vowes, by which those that be profest do oblige themselves to the order in which they are incorporated, & the order in like manner doth oblige it self to such as it receiveth. And these are those vowes, as farr as I could learne of learned & devout Religious men, that put them in the state of perfection: in which are not the Anacorits who make not these vowes; at leastwise solemne, but lead a priuat and particular life, without hauing any other societie with their neighbours, but that which tye all Christians one to another, as children of the same church.

*Their solemne
Vowes
puts the
in the sta-
te of per-
fection.*

In the time of our Sauour, saith the Hermite, Martha murmured against Marie. I see well that you haue

learned all those things out of the mouth of some Conuentuall friar animated by a kind of zeale, which if it be not indiscrete and without science, at leastwise, it is sharp, and bitter against vs poore Monks, the outcast and sweeping of the world, and who are nothing els but voices, which by their grones and sighes do make the Ecchos of these deserts ring and sound. But blessed by God, who in this qualitie made vs, at leastwise imitators and followers of that great fore-runner of the Messias declared to haue beene the greatest amongst the children of men by the proper mouth of the sonne of God, & placed vs vpon Maries portion, which he said to be the best, notwithstanding the complaints and going about of Martha. There is nothing more iniust then those kind of people which approue nothing but their owne actions, and find nothing good but what they do themselves. Happie is he that can escape their

*Friars
approue
nothing
but their
owne
actions.*

censures. In the meane time there is
 no charitie in these reprehensions, for
 that vertue is not iealous, and in those
 kind of people nothing is seene but
 emulation, not of the best grace, as
 the Apostle saith, but such as tend
 to certaine particularities, which
 breede partialities and these partialities
 ingendreth false imaginations
 of deuotion, which hath but the barke
 and not the true pith of pietie:
 for true pietie is good for all things,
 and all these cōtentions are good for
 nothing. Charitie doth no idle nor
 euell thing, and the effects which
 are ingendred of those subtile questions,
 of those states of perfection, of
 these comparisons of liues, and of
 the diuersities of rules and Orders,
 are good for nothing, but very hurt-
 full some times to the reputation of
 many. Charitie is not puffed vp with
 pride, nor ambition, but humble and
 respectiue of all men, neuer prefer-
 ring herselfe to any. The hart which
 she doth possesse is neuer puffed vp

*Compa-
 risons of
 liues &
 orders are
 good for
 nothing.*

with presumption, neuer lifts vp it browes with scorne of any body, nor make it aspire to great things; albeit shee be herselfe very perfect, yet doth she apprehend this great word of perfection. She neuer seekes her owne proper intrest nor profit; but that of IESVS CHRIST, & in him that of the neighbour. Notwithstanding it is a disease common inough within Cloisters, and I dare say, in a manner contagious (not to despise those of other orders; for that had beene manifest follie) but so to esteeme of the order wherein they are themselves inrolled, as if there were none but it worthy of consideration in the church of God. It is a Pharisaicall speech to say, I am not like other men, especially like this Publican. I do not say but a Monke or Friar may, yea ought, as he is tyed in body & habit to his Order, so ought he to haue a particular inclination to it, & to loue it with a loue of preference, and singular preferēce: But this esteeme

should remaine with in his owne breast, without suffering it to passe out of his mouthe, in sort that the account which he makes of it may not obfuscate the merits of other Regular companies. For euen as all particular men, so all societies haue receiued of God diuers graces and fauours, some this way, & some that way, as they receiued so many liniaments of their visages, as do distinguish them one from an other, and so many allurements to call them from the world that would giue themselues to pietie with more perfection. But, that they should thinke to exclude, either from the state of perfection, or from pretending to perfection (which is most desirable) such as do not make profession of that kind of Conuentuall and Monasticall life, it would not be only to offend our faith, but also to swarue from the common opinion, and fall into absurdities which may not be admitted by any of solide iudgment. For if the state of perfection

by tyed to certaine obseruations without which men may not be perfect; or depend of an habit made after a certaine fashion, and of voves, yea solemne, more then of the practise of those heroicall vertues, which are counselled in the Ghospell, who doth not see that it must be concluded that our Sauour himself, the patterne of the mountaine, and not the modell only of perfection, but perfection it selfe, hath not beene in this state, considering that we do not read that euer he made those voves in which they put the essence of the state of perfection? The same may be said of his holy mother, who by the imitation of her sonne hauing perfectly obserued obedience, povertie and chastitie, ought necessarily to be held very perfect, albeit wee do not reade in expresse termes, that by voves solemnely made, she promised to practise these Counsells. But if the church doth piously beleeu with S. Hierosme, that by these

Our Sau-
iour did
not make
the vo-
ues of
Religion.

words, which she said to the Angell who saluted her, how shall that be which thou saiest, that I shall be a mother whenas, I know no man? Shee doth witnesse that shee resolved in her heart to keepe her integritie, and promised to God perpetuall virginitie; it is certaine that this interpretation is not yet proposed to the faithfull, as an article of faith, no more then is to this present her immaculate Conception, but well is proposed, that shee was a Virgin before, during, & after her childbirth, and in somme, that shee remayned alwaies a Virgin vntill her death. It would follow also that the Apostles, and if wee please to ascend higher, the Patriaches and Prophets, and he that participated of the graces and qualities of the one and the other, S. Iohn Baptist the greatest amongst the children of men, should not haue beene in the state of perfection, because we do not reade that euer they made these vowes in which they

*Apostles
and Pa-
triaches
did not
make the
Vowes of
Religion.*

etc, but when you shall be more advanced in it, you will change those humaine maximes into Euangelicall axiomes, which are of a higher note, and of a more excellent accent; if thou haddest beene a Religious man thou wouldest learne to speake according the precepts of Religion, which consist in the practise of the Euangelicall counsells.

That is good, quoth Tristan, for those Religious men which oblige themselves by voves, but not for you Hermites, who do nothing but what you please, who liue after your owne fancie, and who are your owne maisters. I will repleie ynto you, quoth the Hermite, that which an ancient painture said to a great lord, who tooke vpon himself within his shopp to discours of the art of painting, as many words as you speake are so many solecismes against my art, hold your peace or els my apprentices will mock your ignorance. It is true that your ignorance is pardonable,

*The
saying of
an ancient
painter.*

considering that being a soildior
 (for Tristan had a swerd at his side)
 you speake of Religious affaires,
 euen as a Churchman would
 speake of matters of warrs. But if
 thou wilt inrolle thy self in the ho-
 ly and spirituall warfare of Religion
 you will discours more netely and
 more correctly of these things. Fa-
 ther, quoth Tristan, I told you alrea-
 dy that I desire much to be an Her-
 mite, but not a Religious man. And
 I, quoth Nicephorus, do answere vn-
 to you, that that is as if you would
 say, I would faine be a reasonable
 creature but not a man, or otherwise,
 I would faine be a Monke and no
 Religious man; or thus, I would be
 a Religious man and no Monke, con-
 sidering that a Monke & a Religious
 man is the same thing, as is a man
 and a reasonable creature. But many,
 saith Tristan, do not vnderstand it
 so, for I haue scene many Religious
 men which would take it for an in-
 iurie, & for a kind of disgrace to be

*A Monke
 is a Re-
 ligious
 man
 the same
 thing.*

called Monks, and such as confesse
themselues to be Monks and are so
named in their rules are glad to be
called Religious men, so much this
holy name of Monke, so venerable ^{the name}
in ancient time is become disagree- ^{Monke}
ble to the eares of this our age, and ^{now out}
that without doubt, through the fault ^{of request}
of those that did profane and disho-
nour it by their bad liues.

You say true, quoth the Hermitte,
and this imaginarie distinction
hath beene inuented of late yeeres,
and that only in France, because of
the heresie which defamed that holy
name of Monke, as shee did open her
vnpure mouthe against the church,
corrupting that which shee knew,
and blaspheming that which shee
know not, or was ignorant of, and
lancing out quippes & taunts (in which
shee puts all the force of her argu-
ments) against the most sacred my-
steries of our holy faith. And when
I say that this distinction of a Mon-
ke and a Religious man is of a new

impression, and came lately out of the braines of some which ground themselves vpon imaginations distilled. I know not how, I do not say it of any contempt of their subtiltie, but to maintaine the truthe, of which I haue for witnessses all those that are beyond the Alps & the Perinean montaignes, as the Italians and Spaniards, among which the word Religious is not knowne, albeit those Countries do abound more with Monks, then doth our Countrie of France. The Italians do call Religious men 1. *Monachi*, or 1. *Fratti*, the Spaniards call then *Los Monyes*, or *los Frayles*, which is as much to say, as the Monks or Friars of such an order. As for the name Father, which the vulgar sort do giue to the Regulars, who are honored with the Sacerdotall character, and with the dignitie of priesthood, it was not attributed in the begining of Monasticall institution but to the Superiours of euery Monasterie, who as such, we-

The
Word re-
ligious is
not vsed
in Spaine
nor in
Italie.

re called Abbotts, which is as much
to say as father, and all the rest that
were their children and subiects
were called brothers. And to
speake as I think, if those that are
married folke haue not the qualitie
or title of Fathers and mothers but
when they haue issue, and that the
heauens do fauour, them with the
benediction to haue children; so this
appellation of spirituall Fathers doth
not seeme to appertain but to Pa-
stours only, be they Prelats or infe-
riour priests, who haue chardge of
soules, and watch ouer them, as being
bound to render an account of them
to God. who is the Prince of Pastours,
the Bishop of our soules, and the
grand Maister of the vniuersall flock
of the world. Which appellation of
Father, if it be appropriated to sim-
ple priests, principallie in the admi-
nistration of the Sacraments, it is be-
cause that in the dispensation of the
Diuine mysteries they hold the pla-
ce of the Pastours, who can not do

*Pastours
only are
so be cal-
led Pa-
stours*

all things by their owne proper hādꝛ
and in proper person; and to speake
with the Canons, who do administer
the Sacraments by the allowance
and permissiō of the proper Pastour,
leaving to our Doctours to decide
who that is properlie speaking, for
there is a controuersie of it, which
should not be decided by a poore
Hermite as I am. Neuerthelesse
such as I am, in my youth, I made
some voyages, and principallie into
Italic, and made some staye & seiour
in the Court of Rome, following a
great Cardinal, I say great in ranke,
as they are all, and greater in bloud
and sanctitie, as they are not all. You
know the eminencie of the qualitie
which those famous Seigneurs haue,
and to which the sea Apostolick hath
raised them: Yet when the Popes do
draw them out of Cloisters, taking
their lamps from vnder the bushell,
and putting it vpon the candlestick,
to the end that the light of their me-
rits do lighten all the house of God,

which is the church, they neuer forsake the qualitie of brothers, or Friars, as the marke of their regularitie, no more then they forsake the colour of the habit of the order wherein they made their profession. Their titles are most renowned lord and right reuerend father in God, if he be a Bishop, brother such a one, Cardinal of the holy church of Rome, Bishop of such a place, or priest or Deacon of such a title.

As for Bishops, when out of Religious Orders they are assumed to Episcopall dignities, for a marke of their ancient regularitie, from the obseruance of which they are expected passing to an other obedience & discipline, they carrie alwaies the colour, and in some sort, the forme of their habit, albeit they passe from the state of perfection to be acquired, to the state of perfection acquired, as the successours of the Apostles, yet be it of humilitie, or of affection to their oder, to the title of

*Bishops
the successours
of the
Apost.*

Of what
should
Friars be
called fa-
thers.

Right Reuerend father in God, they add that of brother or Friar such a Bishop, of such a church: in which is scene that they take the name Father as they are Pastours, and the name brother as they are Monks or Friars. Whence it may be concluded that the name Father doth not properly belong to Friars or Monks as such, but to Pastours and Priests who haue Chardg of soules. Add that the vulgar sort speaking of a Bishop that hath beene a Religious man do say; that Bishop is a Friar or Monke, and those Prelats do not take it to scorne to be called Monks or Friars, as do in those parts some simple Conuenuall Friars; otherwise called Religious men.

I confesse vnto you, quoth Tristan, that I haue as litle skill in those Monasticall matters, as I haue experience in that kind of life, which is sequestred from the world; Wherefore I went still with the common opinion, which as I perceiue is a popular

they put the essence of the Regular life, albeit they had the practise of those vertues in an eminent & high degree. It would follow moreover that so many millions of Monks which peopled the deserts, and whose actions almost inimitable wee cannot read without admiration, should not haue beene in this blessed state, being that they were many yeeres before these two great law-makers of Regularitie, S. Basile in the Orient, and S. Benet in the Occident, who first established lawes & rules, for the gouernement of those whom the desire of perfecting themselues in the Monasticall discipline made to liue together in common. And then the vows of these two rules were but simple vows, dispensable according the will of the Superiours, the solemn vows being not introduced in the church, but in those later ages, for a more sure bond and tye of Regular Orders. Euen so did the Popes decide in our dayes in consideration.

*S. Basile,
& S. Benet the
first au-
thours of
Regular
commo-
nalties.*

*Solemn
vowes
introduc-
ed but of
late
dayes.*

of the regular Clarke of the societie of I E S V S, that simple vowes are sufficient to put him that makes them in the state of perfection which Regularitie doth promise, to the end that the yong Nouices of this holy societie, who make but the first vowes should haue the consolation to beleeue that they are in this honorall state. But to diue more deeplie into the matter, if the vowes which giue precepts to such as obserue the Euāgelicall counsells put them in the state of perfection, how shall the Monkes of S. Benet, S. Bernard and the

The Carthusians, which make but vowes
of stabilitie, & of correcting their
manners, without specifying the
vowes of chastitie, pouertie or obedience, be in this state of perfection? I know that the schoole Doctours do answer, that the promises of these three Counsells are implicite, as they speake, containd in the two vowes aforesaid. But if so be, that in a contract there is no more force,

The
Vowes of
Benedi-
ctins, Ber-
nardins
& Car-
thusians.

according the prouerb, then such as men put in it, and that words are worth no more then as they sound, how shall the state of perfection be amongst the Benedictins, the Carthusians and the Bernardins? We may say, that properly speaking, that happie state is not descended from heauen but since the Conuentuall Friars are deuided into more branches then euer Xerxes deuided the riuer Gindes, & that as many as will not put themselues within their Arke shall remaine in the Deluge of imperfection. I know well they will re-
 plie, that for calling theselues Regulars they do not hold that all other Christians are irregular, that for calling themselues brothers, they do not separat themselues from the Fraternitie of Christianitie, nor do not take from the laitie that title which the first Christiā in the primitiue Church gaue to themselues, that for calling themselues Religious they do not hold other men to be irreligious &

*In the
 primitiue
 Church
 all Christi-
 ās were
 called
 brothers.*

impious, that for being inrolled in particular Orders, they do not hold that other children of the Church doe liue in disorder; but that their vov'es putting them in a state which doth oblige them to tend to a higher perfection, then that of the common sort, they haue reason to think that they are in the state of perfectiō. To which I answer, that the state of perfection is that, which approche neereſt to the imitation of the ſonne of God, of his moſt holy mother, & of the holy Apoſtles, and that this imitation cōſiſting rather in the pra-ctiſe of the Euangelicall Counſells then in the vov'es of them, that ſuch as are moſt aduanced in thoſe vertues are moſt perfect, & in a more perfect eſtate then thoſe that only make vov'es of them, and not pra-ctiſe them. And if they will ſay that a vov' doth oblige him that makes it, to imbrace alſo the pra-ctiſe of it, & to run in that ſort, as the Apoſtle ſaith, that he may arriue to the butt

of perfection; I will reple that oftentimes it had beene better not to haue vowed, then after vowing to performe so ill their promise, as many doe, for they may not mock God, but in the end they shall be punished for it: and the punishmēt which he takes is somuch the more seuerē that it comes but slow. But they will say, that a vow added to the practise of the Counsells hath the same aduantage that faire apparrell, and pretious stones haue being added to an excellent beauté, which is neuer so excessiue in it owne nature but the art of garments doth alwaies bring it more luster; so a vow besids the grace which it giues to a man, giues him also a certaine stable-nesse & firmenesse, when he sees himselfe ingaged by these holy bōds to the seruice of God, from which he may not withdraw himselfe without incurring, or as S. Paule saith, without acquiring his damnation. And I confesse so much, that a vow

Many did
practise
the Euan-
gelicall
vertues
as well
without
Goddes as
with
Goddes.

Theodo-
sius per-
fect with-
out
Gods.

is a most holy and Religious action;
& that it is a strong mouie, and a
pressing sting to make a man run the
race of perfection: but for a man to
denie also that many men did as per-
fectlie practise these vertues without
vowes, it would be to draw vpon his
owne back the examples, which we
haue already produced of our Sa-
uiour, of his holy mother, of the
Apostles, Patriarches, Prophets, and
of the first Christians, who were so
perfect without that vow being be-
fore the fundation of Monachisme
and Conuentuall life. Witnesse that
ancient Monke, who hauing consu-
med many yeeres to perfect himsel-
fe in the exercise of the Euangelicall
Counsell, had reuelation that the
Emperour Theodosius was equall to
him in merit, albeit according the
Rule of Regulars he was not in the
state of their perfection: but he was
a good Prince in the perfection of
his owne estat, and whosoever is so,
according my simple iudgment may

be said to be in the state of perfection. And that which doth fortifie me in this thought is, that I do not find that the Scripture doth attribute perfection but to the practise of pouertie where it saith: *If thou wilt be perfect, goe, sell the things that thou hast, & giue to the poore, and come, follovv me.* And S. Peter saying to our Sauour that he had executed the counsell which he gaue to him and to his Condisciples, doth not speake of any vow, but of the effect of it by these words: *Behold vve haue left all things, and haue follovv'd thee: What therefore shall vve haue? To whom for reward our Sauour did promis a hundred fold in this world, & euerlasting glorie in the other.* I know well that a vow doth oblige a man to the practise of it, and also that it doth deprive a man of all proprietie, leauing him nothing but the simple vse of things necessarie, according the saying of the Apostle: *Having foode, and vthervvith to be* Matt. 19. 6. 21.

couered, With these we are content.
And also I graunt that practise made in vertue of a vow, is like vnto trees grafted, whose fruiēt are more sweet, & sauior, then that of other trees, but I know also, that as he that vow and effect it, shall be much rewarded, so he that doth not execute what he promiseth shall be double punished for hauing ingaged himselfe in a combat which did not succede with him, or to speake with the Apostle, for hauing broken his word, And he that followes the Counsellles without obligation, if he be but simply rewarded, he is not at all punished when he failes, in sort that it is written: *Let him take it that can, he that imbraceth it doth well, & he that doth not, doth not ill*, in which consisteth the difference betweene Counsellles and precepts. And meditating with my self vpon this subiect, I did often admeere, how it hapned that perfection was attributed in expresse termes to pouertie, and not to chastitie,

tie, nor to obedience, considering that these two last vertues seeme to be so much the more excellent, by how much their subiect and obiect doth excell that of pouertie: for there is no doubt among men of iudgment, but that corporall goods, which are the pleasures, to which men renounce by chastitie, and the goods of the soule, to which men bidd farewell by renouncing themselves and their proper wills, are of farr greater esteemation and worth then are the goods of fortune, whereof men deprive themselves by pouertie: for who will denie that the soule is more pretious then meate, and the body more worth then it apparrell without he contradict, not only the Scripture but also common sens? But if perfection consist in following our Sauour, doth not he say?

He that will follow me let him renounce himself, take vp his crosse and follow me? And who is he that would not easier quitt what he doth possesse

then himself? toothe for toothe, and eye for eye, saith Iob, will man giue in counterchange of his soule, whose Sacrifice is made by obedience, obedience, which is better then all the Sacrifices of body and goods? That the practise of chastitie is a most perfect thing, it is very euident by that which the wisman saith: *That there is no price vvhich can equall a chaste and continent soule. O vvhhat a faire & excellent thing is, a generation full of puritie!* And he that is more then Salomon, speaking of those voluntarie Eunuches who gelded themselues that they might the easier aspire to heauen, doth not he say: *That sevv doth vnderstand, and sevvver doth exercise this vvord*, shewing by the raritie of the practise the excellence of this vertue? In like manner, if I durst say so, it seemeth that the vow and exercise of pouertie which is made out of a Commonaltie (which otherwise hath great merit, because of the obedience which double the goodnesse

8. ap. 4.

*Matth. 19
v. 11.*

*A vvord of
pouertie
made out
of a Com.*

of the action by the force of her influence) is more compleat, as shee is more difficile and hard, then that which is made within a societie, where the one carrieth the burthen of the other, where they incourage & comfort one an other, and to speake with the Scripture, where the one doth heate the other in deuotion, and succour his brother in his necessitie by a mutuall ayde; in steade that a solitarie Monke, who sells all that he hath, & distribute it in almes, & renounce all that he had, or might pretend in the world, to follow our Sauour in that nakednesse, remaying with this proppe without any other proppe but the eternall providence, doth exercise more according the letter (I cannot tell what he doth according the Spirit) the Counsell of pouertie after the manner that it is laid downe in the Ghospell, then the other, where it is said, that a man must quitt all that he hath and follow the sonne of God in this absolute

monastic
what
it.

nuditie, which hath no proppe in
 earth, and makes a man cast all his
 thoughts on God. And who doth
 not see, that he who renounceth his
 patrimonie, and puts himself into a
 Monasterie well rented, or to a
 Conuent of begging friars, which
 probablie hath her maintenance at
 the gate for demaunding it; doth
 not often times passe from a litle and
 poore secular familie into a riche and
 well supported regular Monasterie,
 where he is more assured that he
 shall want nothing that is necessarie
 for his maintenance, then if he had
 remayned in the world, where such
 as are most fauoured by fortune,
 and that are most aduanced in ho-
 nours and richesse are subiect to
 ouerthrowes, to great falls, and to
 strange defasters, and are like vnto
 those false starrs which fall and neuer
 get vp againe? In one word, it is ve-
 ry cleere to such as haue eyes, that
 as Conuentuall pouertie hath a luster
 and an aduantage because of the

*The state
 of fauo-
 rits.*

vow of it, so is shee also well rampared against the assaults of all misfortune, well refreshed by the help of many assistances, though those many times may be more cerimonious then compassionat. True po-
uertie is that which indure with patience the want of things necessarie; and to desire to haue the glorie of this vertue without feeling the other points of necessitie, it is to desire triumph and victorie without combat, laurell and palme crownes without putting himself to any hazard. Euerie body knowes that Ananias and Saphira for hauing ambitiouslie desired the honour to seeme poore like other Christians, who did cast all their goods without reseruing any thing, at the feete of the Apostles, were stricken with the anatheme of death by the Spirit of God passing out of the mouthe of the Prince of the Apostles. I know that the subtiltie of the whole diuinitie, where the vertues are refined as within a cruset,

True po-
uertie
What is
it.

hath found out a number of faire reasons to colour with a liuely, and pretious enamel the Conuentuall povertie, which, when all is said, doth consist in disappropriating a man of the possession of the goods wherof he retaines the vsage: but it happes often that these determinations so distilled, do ressemble those quint-essens which turne into vapours as soone as they see the aire. For in fine who in this world can say that he is proprietaire of any thing, considering that life it self, without which all other goods, mouable and immouable are vnprofitable, is not giuē to vs but in vsufruct, and not in proprietie? And to say that a man doth renounce to his life, but keeps onely the vse of it, is it not to say that he quits that which he keepes, seing that life as well as richesse doth not consist but in vsage? lord,

*No man
in this
world
hath but
the vse of
things.*

By this reconing Princesse ey eat lords who are ingluttred in pleasures and wealth ouer head and shoulders.

should be without vow in the state of pouertie, seeing that like vnto the Conuentuall friars they haue but the vse of their treasures, & that they do not handle it but by the hands of their treasoriers, and such other officers; and the greatest kings of the earth what haue they but their liuing in this world, and the vse of the same sunne and the same elements which the simplest Countrymā doth participat equallie with them? Yet for all that the regular Doctours do not graunt vnto them to be in the state of perfection, albeit that in the Scripture the soueraigne powers of the earth are putt in a state of sublimitie. O how the first Monks proceeded after an other fashion, if not in vow, at leastwise in the practise of pouertie, for after hauing sold & distributed to the poore their patrimonie, they did cast themselues into the deserts, flying from the world as well in body as in hart and minde, and there afflicted, necessitous and miserable,

to vse Apostolik termes, they retired
 theſelues into caues and holes within
 the earth, imitating our Sauour, who
 during his life had not a place to put
 in his head, hauing no house of his
 owne, no Cloister, no cell, no Con-
 uent nor any other thing, which he
 might call his owne, but the croſſe,
 which he carried vpon his shoulders
 to Mont Caluaire. Alas! when shall
 that happie time come, in which the
 Monks, Anacorites and friars will re-
 ſuſcitat in themſelues the Spirit of
 that great Apoſtle, which may in-
 duce them to gaine their liuing by
 the labours of their hands, and to
 eate their bread with aſhes, by the
 ſweate of their browes, without mo-
 leſting this man or that man, ſome ti-
 mes by begging of almes from doo-
 re to doore, ſome times importunat-
 lie demaunding fundations for their
 Monasteries, and ſome times taking
 dowries, as they do in Nunries; &
 to ſpeake in ſacred termes, and ther-
 fore irreprehenſible, making lucre of
 pietie

*Monks &
 friars
 ſhould
 waſher
 & worke
 for their
 liuing
 then begg*

pietie & busying the simpler sort to draw profit to theselues & doing like the liuer, which doth not become fatt, but by the leanness of other members? I haue not beene a burthen to any man, saith S. Paul glorifying himself in God, but teaching, preaching and labouring, I haue by the work of my hands prouided what was needfull for me. So did, so liued these ancient Anacorettes, who made basketts & other small works which they carried to the market to be sold, to nourish themselves with the price of them, & to giue the surplus to the poore. So did also the ancient Regulars, as may be easilie scene in the Chronicles of the Orders, who liued in the seruice of God, and in the obseruance of their rules, tilling the earthe, digging and labouring the vine-yards, gayning their daylie wages during the haruest and the ventage, and bringing all to the commonaltie, without reseruing any thing to themselves in particular;

*Titus 1.
6. 12.*

*Act. 10.
1. Cor. 4.*

*1. Thes. 2.
1. Cor. 9.*

*Ancient
regulars
liued by
their
labour.*

vnder paine of excommunication; and to be buried, if they were found dying, possessours of any thing whatloeuers, in the sepulchers of beasts: cutting the woods, drying vp marish grounds, playing the joyners, and the carpenters, building of houses, keeping of cattle and doing all other Countrie husbandrie: the weaker sort giuing themselues to those arts which are lesse painefull, as to play the taylours, the painters, working, of wooll, & copying of books, before printing became so common. In this sort euerie one did cōtribut his paine without any other reward to himself, but the abundance which is promised in heauen. The millions of Monks which liued in Monasteries did infinit good to the neighbours about them, in steed of incommodating & oppressing them as now some do, they made themselues by their labourious industries the Fathers of the poore, being themselues poore in all respects. I do not

intend by this to blame the reue-
newes of the church (knowing that
all extremities are vitious and incline
to errour) so they be moderat: for if
moderation in all things is to be este-
med, in this kind it is not only praise
worthy, but in some sort necessa-
rie, the experience of so many ages
making vs to see and feele that ex-
cesse doth carrie men to abuses and
licentiousnesse, that I say no worse;
and as S. Bernard saith, that if so be
devotion doth ingender richesse,
these bad daughters when they be-
come great doth suffocat & stifle their
mother, and induce her to sinne, as
Loth that was so holy was induced
by his owne daughters. Much lesse
do I intend to blame mendicitie or
begging, considering that my self
doth make profession of it, and
knowing that it hath beene deuout-
lie permitted in the church, and that
such as cried against the begging
Orders of S. Francis and S. Domi-
nick when they were newly institu-

*Begging
is to be
used & when
men cannot
gett
their li-
ving by
their la-
bour.*

ted, were constrained to imbrace the
silēce which was imposed to them by
the soueraigne Bishop the Pope. But
it is to be wished, that this mēdicitie
should not be vsed but to supplie
the default of manuel labour, when
after a diligent imploy they should
find themselves short of means to
nourish the Commonaltie: for in that
case they might vse the priuiledg of
the law of nature, which permit
euerie man to aske his liuing when
he cannot labour for it. But to re-
duce that to a forme or fashiō, which
is ordayned by the rules of the Mo-
nasterie touching corporall labour,
towards the inclosures of gardens,
which they till rather, for the health
and pleasure of particular persons,
then for the profit and vilitie of
the house, and rather to haue flowers
to deck and adorne the altars then
to haue fruit to putt vpon the ta-
bles; is in my opinion to make a
delicat Sabbath at the chardges of the
common wealth, whom it concernes

that euery body labour, and make
 vse and profit of his talent, and in-
 dustrie, in manuring the vigneyard,
 that is to say, in following the voca-
 tion which fell to his lott, according
 the line of diuine distribution. The
 Emperour Diocletian hauing putt of
 the Empire, tooke great paines to
 trim and dresse his litle garden, pas-
 sing sweetlie his time in the innocēt
 imploy of tilling the ground, and
 after that fashion he saw himself as
 riche in his pouertie, as before being
 in his Emperiall dignitie, he found
 himself poore in the midst of his
 richesse, hauing not alwaies wherby
 to recompence worthelie such as ser-
 ued him well, nor to pay his armies.
 It is not that in this occasion, I would
 iustifie my self, considering that I
 was conceiued in iniquitie, and that
 I am all rotten with vitious cicatri-
 ces, and much lesse would I preferr
 my self to those whose shooe lat-
 chets, I am not worthy to loose. But
 I may assure you, that I do not begg

*The Em-
 perour
 Diocletian
 did so*

in these quarters but in as much as my infirmities do take from my armes the pouer to trauaile, hauing seene my self sometimes of that force and vigour, that I had by my owne industrie the meanes, not only to intertaine my self without chardging any other, but also to intertaine others that came to visit this cell. And if now necessitie doth constrain me to haue recours sometimes to the charitie of those to whom, I gaine heauen through the good which they do vnto me, my age and my weaknesse doth pleade my cause before their pietie, & make them harken to my petition.

Here Tristan, as in a place which to him seemed very proper to offer his goods to Nicephorus, breaking the cours of his long discours; Father, saith he, the prouidence of God hath conducted me hither, and to speake otherwise, hath leade me by the hād of his will, to draw you out of all paine, and your old yeeres from care

and labour. I haue by the grace of God abundantly to maintaine you without suffocating your Spirit by bodely labour, and putting your self to trouble to searche your lyuing. Sir, quoth the Hermite, if I had not knowne in your face your ingenuitie, and the sinceritie of your intention in the offer which you make vnto me, I would make you the same answere which our Sauour made to S. Peeter, who would faine dissuade him from going to suffer, to Hierusalem wherof he heard him speake to Moyse & Elias vpon mont Thabor: Retire from me Sathan. What? you are then come hither to tempt me to descend from the crosse of holy pouertie, in which I desire to die, in the nuditie and nakednesse of my Sauour. Ha! not so Sir, nothing shall separat me if I can from the charitie of IESVS CHRIST, not death nor life, not hunger, not cold, not nuditie, not pouertie nor want, not mē nor Angelles, not the powers

of the earth nor that of hell, nor the time past, nor the time present, nor the time to come: For I am certaine with the help of his grace to remaine constant in my resolution, and neuer to relent in any one point of it: I meane to die poore with him that being riche made himself poore for our sakes, to the ende to inrich vs by his want. Labour taken for him is no labour, for he made the yoke of his crosse so sweet and easie by the oyle of his bloude which is baulme shedd for vs, that his burthen is rather a solagement then a chardge, resembling the feathers of birds which lift them vp to the ayre in steed of waighing them downe to the earthe. There is no paine where there is loue, or if there be any, it is but a deare and desirable paine; for to labour for that which a mā loueth, of all delices it is the sweetest. And if you think that manuel labour doth dissipat the Spirites (that which some delicat fellowes said, ynworthy members

bers of a heade all torne with thornes) cōtrarywise, I hold that it doth rather fortifie it, witnesse the Apostle ^{1 Cor. 12. 9. 10.} saying, that his Spirit was then most vigorous and strong when his body was ouercommed and weakned by infirmities, or by voluntarie mortifications; and I feare much that such as say that manuel labour might cause the dissipation of their Spirit do apprehēd more the dissipation of their bodys, and as S. Paul saith, the dissipation of this machine & terrestriall habitation which inuirones the soule. For euē as the nobilitie which in peace time do reserue for theselues slouth & idlenesse, and in warr time the exercise of armes. In like manner it seemeth that these fathers more contemplatiue then actiue do confine themselves to the singing of Psalmes, as if it were a function very laborious to sing, or that it had beene the harp of Dauid to chase away the Diuells of vice by her melodie, which possesse sinners, or that it had the force of the

Sacerdotall trōpetts, at whose sound did fall the walls of Hiericho, or of the hands of Moyſes which gaue victorie to the childrē of Iſraëll againſt Amalec. Certes, if by the effects we may iudge of the vigour and force of the cauſe, we may well ſay of their Congregations that which the ſacred Cantique doth ſay of the Sulamite, what will you ſee in her but Quires of combattants and ſquadrons of Chorifters? It is there they take that ſweet and pleaſant ſleepe vpon the breſt of our Sauour, from which, no leſſe then the Amant and louer of the ſame ſpouſe would they be drawē or waked, vntill it pleaſe themſelues to paſſe from the eaſe and contentment of this ſacred contemplation to the action, & from the ſweet attentio of Marie to the tumultuous labours of Martha; in the meane time the litle ones demaund bread, & few do breake it vnto them; the neighbours do grone and waile, & few do ſuccour them: many are wounded vpon the

way of Hiericho and there are but few Samaritans that would solace ^{10an. 4.} and comfort them. The Countries ^{5. 34.} are white to haruest, and there are but few haruest-men: the vigne-yard is desert and vntilled, and there are but few venteners, much worke and few workmen.

Of the three principall functions ^{The three principall functions of an Ecclesiasticall personne.} of the Ecclesiasticall state, which are to preach, to administer the Sacramēts, and to pray, be it in particular mentally, or vocally; be it in publick by singing of the publike office, the greatest part of the friars toke this last, which is the most speciousse and lesse profitable, for the lott of their inheritance, and for their employmēt saying with the Psalmist: *I will sing your iustices o lord, in this sejour of my pilgrimage.* And in effect, when all shall be well counted, for three or foure which announce to the people the word of God, which is the breade of life and vnderstanding, for the administration of which the Apostles

themselues did cease from distributing the sacred communion, which the holy text doth call to serue to the tables, there are fiftie or three scoare in great Conuents deputed only for the Quire, and fiftene or twētie lay brothers tyed to the domesticall functions. But perchance they will say that they imploy the Friars according the talents which they receiued from God, it being very reasonable that in the Church which is a terrestriall Paradis, the trees do beare fruit according their kind, & that men do worke according their qualities, and that the tallent of preaching or of helping soules, which require great science and prudence in discerning of Spirits, being giuen but to a few, there are many more that are capable of the Quire then of the chaire. To which I answer that such as are proper for the Quire cānot be vnproper for manuel labour, and that perchāce the weale publique would be as much content and solaged by

their labour as by their singing. It is not that I call in doubt the excellencie of prayer, and that I do not know that men may say of her what that anciēt peinteur said of his owne worke, that shee labours for the eternitie, and that shee hath this advantage over mechanickall things, that these being visible are consequentially tēporall as the Apostle saith, & that the other which is inuisible, as that of prayer; is eternall. But if in this age men esteeme more of sensible thē of spiritual things, none being in it which doth not preferr almesdeeds to prayer, & also to fasting; it may be said that manuell labour which doth necessarily nourishe a poore man, as he is, that worke of necessity, shall not be lesse estimable then prayer, and that the worke of those hands wherof the great Apostle did glorifie himself, shall not be lesse esteemed then was his ravishment to the third heaven, a favour which served him rather for recompence then for

merit. Hence is it, that he doth name himself in the one and not in the other, as hauing some part in the one and none in the other, which arriued to him by a gratuit grace, such as reuelation is, and the gift of Prophecie. By reason of which the Psalmist doth call happie, not those that are euerie-day in extasie, but those that maintaine themselues by the sweate of their browes,

*The particular
office of a
Monke.*

Peraduenture some will say that the particular office of Monks, according S. Hierome, is to weepe & to pray, and that the functions to preach and to administer the Sacraments are not for them but in way of supererogation, that they might not fall into the reproche which is made in the Ghospell to the priest and Leuite, who did not succour him that was left for deade by the theeues that thought to murther him in the high way. But seeing that the difference which men put betweene Monks & Religious men, is drawne

from that, that Monks do not applie themselves, or ought not to applie themselves by their institution but to the solitarie and pure contemplative life, and that the Religious do not applie themselves to prayer only, but also to cōtemplation, making as our Sauour and the Apostles did, a kind of life called a mixt life, of action and contemplation, by which, as by Iacobs ladder, some times they lift themselves vp to God by prayer, sometimes they descend towards the neighbour by the works of mercie; a life which the scholasticall diuinitie, grounded vpon great reasons, esteemeth the most perfect; it should follow that such as call themselves Religious men, and that obtayned of the soueraigne Bishop so many exemptiōs and priuiledges, that they might exercise Clericall or Ecclesiasticall functions for the seruice of soules, should attend more to sowe the sacred word, & to administer the Sacraments, then to the exercise

of the Quire, which is more conuenient for Monks then for them. And seeing that none doth enter their Orders, but by the choice and trial which they make of such as present themselues to them, they should not receiue any but such as should haue the talents necessarie for the functions of the mixt life, which they say, as the most perfect, to be conformable to their institutiō, and to their state of perfection. In this manner the commonwealth should be more solaged by their labours then by their clamours; for to tell no lye, it seemeth, as said great S. Charles of his owne time, that as the Church of this our age tormented by Libertins and Hereticks, hath more neede of good Pastours then of good Religious men, so hath shee more neede amōg Religious men of those that are people of action, then of singers & contemplatiues, and of Champions then of Choristers: for albeit Marie choosed the best part for her, it is not for all that

*The
church
hath more
neede
of good
Pastours
then of
good Religious
men.*

all that the best alwaies for the neigh-
bour, & albeit it is the most emi-
nent part, yet is it not the most pro-
fitable. And if they should alleage
Moyſes praying, and Iosué with ſo
many thouſands Iſraëlites fighting,
the obiection will carrie it owne an-
ſwere with it ſelf, ſeing that for one
that liſt yp his hands praying, thou-
ſands of others do exerciſe their hãds
againſt the enemies. Which is con-
trarie with the Regulars, who for a
hundred that ſing in the Quire
haue not two that take paines to
deſcend to the ſuccour of the neigh-
bour and of the church, forſaking the
mountaine of prayer, a fatt moun-
taine, a mountaine of creame, a moun-
taine all of honny, where it pleaſeth
them to remaine with God in peace,
rather then in warr among the in-
combrances which are found in the
tabernacles of ſeculars and Paſtours.
Euen ſo ſome ſinners who cannot
draw themſelues from their badd ha-
bitudes, and who deferr their con-

*Regulars
ſhould
not take
the paines that
Paſtors
do.*

uersion till the time of their death do make a badd buckler of the example of the good theefe, who conuerted himself vpon the crosse, and the very same day entred into Paradis according the promis of our Sauour: because, that for that one man that was saued in that point, thousands and thousands are lost and damned, it being very reasonable saith S. Austin, that he doth forget himself dying, who lyuing did not remeber to returne to God. Euen so the Spaniards in their Solemnities, because that Dauid danced once before the Arke by an excesse of pietie, and by an extraordinarie motion of the holy Ghost, would not think to make a good procession if there were not dancers in it.

That is the same thing, quoth Tristan, which some Religious men said to me, to whom I did communicate the designe which I had to retire iny self to an Hermitage; that Monks were not good but for themselues,

but Religious men are necessarie for the Christian common wealth, which is the church. To which Nicephorus replied, if by Monks they vnderstād the Hermites which applie themselves soly & simplie to contemplation, and of which men call Anaçorites, they haue some apparance of reason, but if to preach, to catechise, to visit the sick, to attend to the conuersion of the strayed, to administer the Sacraments of pennance and the Eucharist, & to do all things according the commaund of the Ordinarie, and vnder the imploy of the Pastours, do make a Religious man, many Hermites will be found, which will be no more Monks, but Religious men, and many Conuentuall Friars, which do nothing of all these things, shall be no Religious men but Mōks. And to shew vnto you that it is not in that point that this blessed distinction of a Monke & a Religious man doth consist; But in I know not what imagination, which I conceiue as little

as I do the Ideas of Plato, and the
 atomes of Dimocrites; The Benedi-
 ctins, the Bernardins, the Celestins,
 the Fueillantins, and those of the
 Order of S. Basile, to whom they
 giue the name of Monks, as being at-
 tributed to them by their rules, do not
 they liue in Conuents, do not they
 preach, do not they teach the Chri-
 stian doctrine, do not they admini-
 ster the Sacraments in vertue of so
 many indults and so many immuni-
 ties, and Bulls as they haue from the
 Sea Apostolique? in sort as I do not
 see, neither in their liues, nor in their
 functions in what they differ from
 the Conuentuall Friars who call the-
 selues Religious men. The differen-
 ce is not in mendicitie for there are
 Conuentuall Friars which call them-
 selues Religious men who are not
 beggers: it is not in abstinence from
 meate, for in that the Minimes are
 more austere then the Benedictins
 or Celestins, yea, or the Carthusiās
 themselves: it is not in mendicitie &

*Monks do
 not differ
 from Con-
 uentual
 Friars.*

abstinence together, for in that the Reformed Dominicans and the barefooted Carmelits are admirable in abstayning frō the vse of flescche, they liuing but by almes. And to say what I think, I see so litle difference, betweene those whom they call Monks aboue named, and the Conuentuall Friars be they beggers, or not beggers, shodd or not shodd, that I think men may call Monks Religious men by as iust a title, as they call Religious men Monks; and I must graunt vnto you that, I am not so subtile nor so penetratiue as he that found seuentene essentiall differences betweene the habit of the Capucins and that of the Tertiarians which men call Regular Penitens of the third order of S. Francis of strict Obseruance. To say that the differēce doth consist in the voves, I see no apparance of it, because the three essentiall voves of Religion, which are the three Euan-gelicall confells, are common to all orders as well Monks as Religious

The Reformed Dominicans differ much frō the Mitigate.

Seuentene essentiall differences found betwene the habit of the Capucins & that of the Tertiarians.

men. In this sort I do not see that the name Monke may be properly attributed to any but to the Carthusians, to the Friars of the Congregation of Camaldoli, and to some shutt vp Anacoretcs, because of their silence, of their inclosure, and of their solitarinesse, which interdicting them the commerce of men, doth also take from them all Clericall functions, for which the Conuentuall Friars called themselues Religious men. And for the word Regular, it is certaine that as many as make profession of any rule do assume it to theselues, as do these new Congregations of Clearkes which are called Regulars to the imitation of the Chanon Regulars which liue vnder the rule of S. Austin, Wherof I remember being in Rome, which is the nurserie of all these Orders as being the matrice of the Church, to haue obserued seuen sortes, without counting the priests of the Oratorie, called of our ladie of the white-well,

*Seuē sortes
of Clekes
Regulars*

or of Vallicelles, instituted by saint Philip Nerio Florentin, and the Oblats of S. Ambrose, founded by S. Charles, and the priests of the Oratorie of I E S V S, whose Congregation sprong vp in France are almost all Frenchmen, powre out a sweet odoure of sainctitie and vertue throught all the French Church, & begins to extend it branches, like a vigne planted neere the Oliues of grace, to forraine Countries.

Is it possible, quoth Tristan, that there are so many sorts of Regular Clearks, wheras there are but foure sorts of begging Orders? I told you that I obserued seuen seuerall institutions of them while I was in Italie, and I know not but since there is some other new fashion sprong vp. If my memorie doth not faile me, I belecue I shall name them well yet. The Theatins are the first for the date of the time, instituted by the right Reuerend Father in God John Peeter Carraffe Bishop of

*A strange
institutio
of the
Theatins.*

Thiette, who renounced his Bishoprick, to lead a kind of life truly Apostolicall, with some priests which did associate themselves to him, renouncing all things as well in common as in particular, adding this point to the strict pouertie of begging Orders; that albeit they liue onely by almes, yet do they neuer begg neither by themselves nor by any interposed persons, casting all their thoughts vpon the paternall care of the providence of God concerning their maintenance, and putting in practise according the litterall sens this Euangelicall Counsell, not to think of to morrow, nor of that which is necessarie for foode or cloathing; imitating therein the Lyllis of the fields, and the birds of the aire, which God doth cloathe and feede without that they spinne or labour themselves for it. This Bishop, institutour of this holy Congregation, after hauing illuminated & seasoned all the Court of Rome with the light
and

and salt of his Doctrine, and of his good life, was eleuated from the preambular dignitie of Cardinall to that of the soueraigne Bishop, professing the Sea Apostolique vnder the name of Paul the third. The vulgar sort named these Regular Clerkes Theatins, in steed of calling them Thietins, as who would say, the Clerkes of the Institution of the Bishop of Thiette. They haue many houses in Italie, and I know not if they extēd themselues elsewhere, this much I know, that as yet wee haue not seene of them in France, where it is to be thought they should be ill addressed if they would not aske or begg, cōsidering that such as do begg do often find their almes very short, such is the humour of our Nation, which haue their hands open for vaine expenses and prodigalities, and shutt vp to iust and holy liberalities, by which doth appeere that the end of the world will come by that way seing charitie is growen so cold

in it. Which is not in Italy, where men beleue more firmly then we do, that sinne is redeemed by almesdeeds, and that by this lauer or font all their filth & ordure are cleansed. The second institution of Regular Clearkes is that of the priests of the societie of *Iesvs*, of which, as that ancient writer said of the magnificēce of Rome, it is better say nothing then say litle, being sufficient that this holy societie is praised by the mouthe of the holy Counsell of Trent, which is that of the holy Ghost, saying that their institution is praise worthe. The Barnabites doth make the third institution; this Order tooke it origine in Millan, the ordinarie residēce of their Generall, and they are so called, because that the first Church where they did assemble together was called of saint Barnabe, euen as the Friars Preachers of the Order of saint Dominick are called Iacobins in Paris, because of a Chappell of S. Iake, otherwise

James where they first loadged, The Clerkes Mineurs, which are of the institution of Pope Sixtus V. who was of the Order of the Friars Mineurs, do make the fourth sort. The fifth is of the Sommasques, a name somewhat strange to such as do not know the origine of it, which is, that this Congregation of Regular Clerkes was instituted by a gentelman of Venise in the marche of Treuifane, in a bourg called Sommascha. So that as the Chartreux or Carthusians were so called of the place called Chartreuse, where they made their first abode, and where is the Capitall house of their Order, as the Cluniacenses were called of the towne Clugny, the Cistercienses of Cisteaux, Camaldulenses of Camaldoli, euen so did the Sommasques receiue their nomination from the place where they were first established. These do extend themselves in Italy & in France vnder the title of Fathers of the Chri-

stian Doctrine whose houses are renowned in Prouance, Languedoc and Guenne. The Sixt institution is of Regular Clearks surnamed the Infirmes, because their chardg is, to serue the sick, be it within the publick Hospitalls or in priuat houses, & also to succour such as are most miserable and forsaken. The seuenth is that of the Regular Clerks of the mother of God, called the Congregation of the priests of Lucques, wherof Father Franciotti, who wrote so deuotely, hath beene one of the principall pillars.

And that which is admirable in this varietie of institutions is, that they are all particular rules, which leuell at some particular marke; the Theatins do applie themselues to study and to leade a retired life; the Iesuits to instruct youthe; the Barnabites to the Quire and to heare Confessions; the Clearks Mineurs to the rigour and austeritie of mortifications; the Sômasques to keepe S.

and maintaine forsaken Children, & Orphans, and to teache the Christiā Doctrīne; The Clearks of the infirme to looke to the sick, and the Clearkes of the mother of God, to direct deuote people to spirituall things. This notwithstanding they haue all but the self same habit, which is that wee see the Iesuits carrie. All of them make professiō of a certaine rule with the solemne vowes, and call themselues Religious men, differing in this from the Conuentuall Friars, that these vnder different habits do make but the self same thing, and the other do make differēt functions vnder a like habit. In sort that the one and the other coming to the succour of the Pastours do exercise Clericall functions, which heretofore was not affected or ordayned but for the priests of the Ecclesiasticall Cleargie, some of them may be called Religious Clearks, others Clearks Religious, and all of them are comprehended vnder the Name

*All these
Regular
Orders
came to
succour
the Pa-
stours.*

of Regulars. Besides, all the Chansons, which liue vnder the rule of saint Augustin, who are very many, do call themselues Clearkes Regulars, as those of the Order of saint Anthonie, of saint Ruf, of Val de Choux, of Val des Escoliers, the Trinitarians, the Friars de la Mercy, the Hieromites, the Dominicans, and so many other Militarie Orders which haue this rule for the line of their direction and obseruance.

Why do you put the Dominicans, saith Tristan, among the Chansons, or Regular Clearks, whereas they are one of the foure begging Orders? If you number, quoth the Hermit, the begging Orders according their rules there are but three sorts of them, for the Dominicans and the Austin Friars haue but the self same rule, albeit their habits and constitutions do differ; the Friars Mineurs haue the rule of S. Francis, and the Carmelits that of saint Basile, or of the Patriarche Albertus.

But if you take them according their
Congregations, the begging Orders
do farr exceede the number of foure; *Of the*
the only rule of sainct Francis doth *rule of S.*
fournish ten sorts of them : The *Francis*
Cordeliers called Obseruantins; the *there are*
Conuentualls called the great Friars, *ten sorts.*
which begg almost euery where,
albeit they may haue rents; the Re-
colects of strict Obseruance, the Ca-
pucins, the Becquins, the Tertiarians;
the Religious women of S. Clare,
who hath a particular rule framed
by S. Francis, which are subdiuided
into Damianists & Vrbanists, besids
the Capucin womē and the Hospita-
lists of sainct Francis, in sort that men
may say the ten begging Orders of
Francis. Add to this the Domi-
nicans, as well the Mitigated as the
Reformed; the Friars Hermites of
sainct Austins Order as well the Mi-
tigated as the Reformed, the shodd
as the vnshodd : In like manner the
Carmelits as well the Mitigated, and
the vnshodd of the reformation of

S. Teresa, as the Reformed shodd; the Friars Hospitalists of the Charitie instituted by S. Iohn de Dieu; the Iesuates instituted by saint Iohn Colomban; the Minimes, which are put among the begging Orders, as are also the professed Iesuits of the last vow, the Theatins, the Clearks Mineurs, the Clearks of the Infirme, the Friars de la Mort, and the most part of the Hermites; besides many others which are seene in Italy begging after diuers manners, as those that are called *Fate ben Fratelli*, and those that crie asking almes: *Faciamo bene mentre che hauemo tempo*, and such like, in sort that according the count which we haue now made, not speaking of that wherof we are ignorant, wee should not say the foure but the nyne and twentic Mendicant Orders. To which if you will add such as liue by rents and foundations, you shall find a litle armie of Regulars, of which men may say what Iacob said of the Angels, these are the squadrons

drons of the God of battles. Now to know among so many people, who are they whom wee may call Monks without offending them, and who are to be called Religious men, it is no small matter, and to do it without danger of mistaking, a man must know many particularities and many histories, which is cause that men, to eschew all those formalities, do call all Regulars Religious men, & that the rather that all true Mōks are very glad to be so called, and that such as hold themselves to be Religious men, do take it for an outrage and incivilitie, when men call them Mōks. Which make me call to mind our gentilwomen who are very glad when men through error do call them Dames, and our grand-Dames who could not indure that men should call them Gentilwomen, no more then those priests who will not haue themselves called Clearks. In what then, replied Tristan, doth consist this state of perfection of which

all Monasticall and Conuentuall persons, Monks or Religious men, call them as you please, do make so great account, and from which they say you Hermites are so farr, as you can neuer pretend it?

For my part, quoth Nicephorus, I beleue they are as well grounded in the possession of the state of perfection, as they are in the title of Religious men. Those that are called in the Acts of the Apostles, Religious men, were deuote persons in the primitive Chutch, which were neither Monks nor Regulars; and all Christians which liue according the precepts of the Ghospell, and of the Catholike Religion, established by IESVS CHRIST seemeth to me to haue right to call themselues Religious men, though they be lay and married men, and what other trade they be of. And that it is so, who doth not know that S. Francis wrote a third Rule of pennance, in which all faithfull people of what sex or

*All good
Christians
may be
called Re-
ligious
men.*

condition soeuer they be may be enrolled, and carrie the qualitie of Religious men of the third Order of this Seraphicall Father? Yea but, replied Tristan, those Religious men are not in the state of perfectiō, as the others are which make the three vowes conformable to the Euangelicall Counsell: for me thinks the said Fathers said :o me, that it is in that that this state of perfection doth consist, from which the Hermits are excluded. At this word excluded, the bloud mounted to the Hermits face, & coloured it, if not for spite and cholar, at leastwise for confusion and emotion. This then made him replie in this sort: if wee be excluded, it is with good companie, for besides that we do not read, as I said alreadie, that our Sauour, his holy mother, and the Apostles euer made the said vowes, well wee read that they practised the holy vertus counselled in the Ghospell; and by this practise they arriued both to the perfection of their estate,

and to the state of an eminent perfection; they must exclude with vs all the Chanons of the Cathedrall and Collegiall Churches, all the Pastours & venerable Priests which are in the Church and haue no other rule but the rule of rules which is the holy Ghospell, to the line and square of which all other rules should be framed to be made right. Behold then wee are in good companie, the Pastours, Doctours, and Preachers, if they do not vow vnder a certaine rule, they shall not be in the state of perfection, they that are the salt of the earthe, & the light of the world. And a lay Brother that beggs yp and downe, that playes the Cooke, and the gardener in a Conuent, shall be in a more eminent state in the Church of God then all those people. A man without doubt must be well versed in the subtilities of the schole to comprehend this Diuinitie, very hard to be inculcated to ignorant men. Let vs mount our

*A hard
censure.*

string to a higher note, and say that the Bishops, the Cardinales and the Pope himself shall not be in this state of perfection, hauing not yowed the obseruance of any of these rules approved by the Church, vnder which the Regulars are intolled.

To this the Regulars do reple, quoth Tristan, that those Pastours are in a state of perfection more eminent then that of the Religious, in so much as they call it the state of perfection *Bishops* acquired, and the other but a state of *are in the state of perfection* perfection to be acquired. So that *acquired.* they are the sunne which comprehend in their light all the light of the lesser starrs: and the firmamēts of the earth lifted vp ouer the topp of the montaignes of perfection, whose fruit do extend it self farr ouer mount Liban, where these puissant Gods of the earth are stronglie placed, because they are the children of the highest, and his arrowes in the hand of the Omnipotent, which flee out with impetuositie. This is the estate which is

They correspond to the Seraphins in the Hierarchie.

called the supreme amongst men in the militant Church, which correspond to that of the Seraphins in the first Hierarchie of the Angelles. In sort that as the rodd of Moyse did swallow vp the rodd of the Magitiás, euen so in the estate of Prelatship & Pontificat are containned all the perfections of all the Regular Orders, in the same manner that Priesthood doth containe in it self the inferiour Orders. But my difficultie is to know in what doth consist this distinction betweene perfection acquired, and perfection to be acquired; for I beleeue that the greatest part of the world are in the last, and but very few in the other. For to say a perfect man, is to say a man without sinne, and he that saith he hath no sinne, is a lyer and hath no truth in him, according the holy Scripture: *Who thinks to be without sinne doth seduce himself, for wee are all conceined in iniquitie.* To say also with that Bishop of the Apocalyps lo: *I am full of*

grace, and haue no neede of any thing,
 is to say, I am in the topp of perfe-
 ction, and consequently to get this
 reproche: *Thou art naked, poore &
 miser. ble, & foolishlie you esteeme your
 self riche.* For I hold that man to be
 very imperfect that thinks himself
 to be perfect; it is in a manner to say
 as said the father of the proud: *I Will
 lift vp my throne of the North side, and
 I shall be like to the highest.* Behold so
 much for the perfection acquired, &
 for the perfection to be acquired, it
 is a condition wherin are those that
 are most imperfect, seeing that at
 the most it suffiseth them to haue the
 will to arriue some time to it when
 they shall be purged of their faults,
 and for men to vant themselues to
 be riche, either by the goods, which
 they desire to haue, or pretend to
 gather, is expresse vanitie. And by
 this estate to think to draw them-
 selues from all paritie, and to bese- *Friars in*
 parated from the rest of the lay or *their*
 secular people, it is in some sort to *of one*
estimatiō

*are not
like other
men.*

sing that song blamed in te Ghospell:
I am not like other men.

Sir, quoth the Hermite, I see well that neither you nor my self are too well versed in these scholasticall subtilities, this is a wrangling point which is not good but to intertaine disputations vpon the stooles; it is properly according the prouerb to contest with the Bishop for his crofiers staffe. But as I heard say heretofore, they put great difference betwene the state of perfection acquired, or to be acquired, & perfection it selfe; be it acquired or to be acquired. I know that this distinction will astonish you at the first sight, as it did terrifie me the first time that it sounded in my eares: but our maisters the Doctours haue farr more subtile distinctions which would deuide the very atomes. They say that he may be in perfection or perfect, that is not in the state of perfection, and that some are in the state of perfection which are farr from being in perfection or perfect.

And

And that it is so, wee see but too many Monks, Religious men, & Pastours of very scandalous and badd liues who are neuerthelesse in the state of perfection, and many lay men of very holy conuersation, and most compleat in their owne profession, & as it were perfect in their œconomie, who are not for all that in the state of perfection; yet our Doctours after many debates do conclude, that it is farr better to be in perfection without the state, then in the state without perfection: Which do much comfort the simpler sort who goe more round to worke, and preffer their saluation to their reputation; in sort that it is much better at all aduentures to be in the perfection of his estate, then in the state of perfectiō, hauing nothing more sure in all that matter then to searche his perfection in his owne profession, and to liue in peace according the Counsell of the Apostle. This makes me think of those Polititians;

who seing themselves balanced
betwixt reasons of state, and the
consideratiōs of Religion, as it were
betweene the tree and the barke, do
leauue sometimes to support Religiō,
& run to succour the state; or els they
let the state perish to conserue Re-
ligion, whenas they should main-
taine the one and the other if it were
possible, as being the two poles, &
the two hinges of all well ordered
common wealthes, giuing to Cesar
what belongs to Cesar, and to God
what belongs to God. Euen so amōg
these cōtestations, sometimes a man
doth quit the perfection of his estate
to run to the state of perfectiō, some-
times he doth not care for the state
of perfection to aspire to the perfe-
ction of his estate: but it happens
often to such bad Polititians, desi-
ring to conserue the state at the cost
& chardges of Religion, that they
loose the one & the other, as it doth
happen to vnskilfull Pilotes vvho,
to preserue their shipp and mar-

*Pollicie
& Reli-
gion are
the two
poles of
all well
gouerned
common
wealthes*

chandise do make shipwrake of both
together: those that omitt to perfect
themselues in a laicall state thinking
to aduaunce themselues more in spi-
rituall things in a Religious state, dis-
sipating their attētions, do not pros-
per in the one nor in the other, like *Romain*
vnto that Romain Senatour, who *Senatour*
being a very good man in his chardge
of Senatour, did beleeeue that in ma-
king himself à Monke he would be-
come an Angell, but he had such bad
successe in the Monasticall exercises,
that his Abbot one day said vnto him:
My frend you left of to be a good Se- *Many*
natour to make a badd Monke. An *that are*
example which makes me remember *good in*
an other very remarkable which is *the*
rehearsed in the life of saint Philipp *World*
Nerio fundator of the Oratorians of *may be*
Rome; he brought vp a yong Polo- *badd in*
nian Priest, called Francis Bassus, who *Religion.*
remayning for certaine yeeres vnder
his discipline became a great prea-
cher, and full of rare qualities; at
length a temptation surprised his

thought, perswading him that being but of the Oratorie, which is a Congregation of reformed Priests, who haue no other vowes, but such as the Church annexed to Priesthoo-de, that he was not in a state of so great perfection, as if he had made himself a Monke in one of the begging Orders. Notwithstanding any exhortation that S. Philipp made vnto him he yealded so much to this impression, that he neuer ceased to pursue his purpose till such time as he was admitted to the Dominicans. Saint Philipp did assist at his reception, & at his profession, & albeit the Friars did think to haue purchased a great deale of honour to their Order, by the organe of a subiect which seemed to them so worthy of consideration, yet the good Father, who loued him tenderlie, did nothing els but weepe during the solemnitie of these actiōs; and wheras the Dominicāns thought that it was because he lost one of the most famous worke men of his vigne-

yard: Ha! saith he, it is not that, for charitie is not iealous, nor subiect to it owne proper intrest, I deplore only the euident losse of so many vertus. He was a Prophet, for he that was so prudent, & of so good edification in a Cōgregation, in which he did not beleue to be in the state of perfectiō to be acquired, much lesse acquired, did committ so many scandalls after in the Regularitie, that he gaue much paine and discontent to his Order. It is not alwaies the best to aspire to the sublimest degrees, the most dangerous trades are those that are exercised in eminent places; the higher the ascension be the heavier is the fall. You must not looke to be eminent wise, saith the holy word, but keepe your self in an humble feare; *Do not affect sublimitie*, saith the Apostle, *but accommodate your self to the litle ones.* Let vs remember Iacob, who would not hasten to goe with Esaü, nor goe with a great pace towards his Fathers house, but

choosed rather to goe soft & faire after his children & his lambs, meanelly, but surely.

It is not lawfull to dissuade any from Religion. I do not intend by this discours to diuert any man from embracing the Regular life, contrarywise I do counsell it as much as I may, as did the great Apostle counsell chastitie, wishing that all had beene Virgins like himself. I know with what anathemes they are threatned that diuert faithfull people from these pathes of peace, & from the way of the crosse, and that it is in this point most of any other. that the Talion law should be executed with rigour, rendring to God in himself seruant for seruant, & soule for soule. Also I know it is of this state of life that it is said, whosoever can embrace it let him take it; yea, that it is good to presse sweetly, without constraint, such as be doubtfull and staggering to put themselues in it, to see & tast how sweet our Lord is. It is good I say to giue them courage to lift them-

selues vp vpon this sacred Palme, to
gather of it fruiēt: for no man can
denie without offending our holy
faith, & the discipline of the Church,
that which S. Ambroise said here-
tofore of voiled Virgins, such as
are now our Nuns, but it should and
may be also said of the Regulars, that
they are a famous portiō of the flocke
of IESVS CHRIST. That which is
to be desired in all this matter, ac-
cording my iudgment, (which is but
a small thing) is, that such as are in
this state of perfection, either to be
acquired as are the Regulars, or ac-
quired, as are the Pastours, do not
looke disdainfullie, and as it were
ouer the shoulders on those that are
at their feete, no more then doth
the horse troupes of an armie despise
the foote companies, because that
these foote men, I would say these
whose secular condition doth not
oblige them to so great points of
perfection, may make themselues
perfect and agreeable to God in

Euery
mā in his
owne
profession
may
work his
saluation

their owne profession. And reciprocally, it is not fitt that such as are not in the state of perfection do insolently loose the respect which is due to those that dedicated themselves to God by holy motions, and by the profession of a life sequestred from the world. This is neere the opinion of that great Apostle, who would not haue him that fastes to despise him that eates nor tax him of gluttony, much lesse would he haue him that eates mock him that fastes, and reproach him of hypocrisie. And albeit those that lead a chaste life are in an eminent condition, as saith the holy word, that continence cannot be duely prized: Yet is the state of marriage holy & blessed by God, & therefore ought to be respected, by Virgins themselves. It is good for a man to humble himself in all things, saith the holy Ghost, and not to aspire to things which are too great, or too sublime. They must be honored that are in the state of perfection,

fection, but those that are in the perfection of their estate, do merit farr greater commendation, according that which the Apostle saith, that those who in the Pastorall chardge haue learning ioyned to good life, are worthie of double honour: for to that honour which is due to their qualitie should be ioyned that which is due to their proper merit.

*Good Pastors are
worthy
of double
honour.*

All those faire considerations, saith Tristan, do not satisfie my desire, which is to know in what doth consist properlie this state of perfection acquired, or to be acquired. That I may not lye vnto you, quoth the Hermite, I am so badd a scholasticall Diuine, that those very termes, which are not so well knowne to me as they are to such as haue them euery day in their mouthes, and dispute hard of the vpon the Bench, do seeme very sauage & strange to me. This word of perfection attributed to men doth astonish me, considering that the very Angels, which are in

the state of subsistēce do not attribute it to themselues but turne their wings ouer their eyes before the throne of God, who is only good and perfect, without euell and without fault. But that I do not blame, or it may be blasphemie that which I do not well vnderstand, without censuring the Authours, or authorising the censurers of a Doctrīne wherof I vnderstand so litle, that the same litle is nothing; (if none vpon earthe be without spott, not a child of one day, saith the sacred Texte; if the starrs be not nete before him, who found disorder amongst his Angels) who can iustly alleage that he is in the state of perfection, considering that to be perfect & to be iust is the same thing, and that no man liuing can iustifie himself before God? There is a certaine generation, saith the holy Ghost which seeme to it self, cleane & yet is not washed from their fithlynesse: I know not which it is, but whatsoever it be, we may compare it to the

Prov. 30.
6.12.

Peacocke which attēd so much to the
 looking glasse of her round taile, that
 shee forgetts the deformitie of her
 feete. Those kind of people putts me
 in minde of that anciēt Hermite who
 imagined that he was an Angell, & so
 threw himself into a well wherein he
 had died miserablie if his fellowes
 had not drawen him out, and cured
 him of his follie. Notwithstāding, that
 I may not take the firebrand where
 it burnes, I will tell you my opinion
 with the simplicitie of a poore Mōke,
 who knowes better how to make
 Images then to decide a point of Di-
 uinitie: I do think that the Regulars
 do say they are in the state of perfe-
 ction to be acquired, in as much as
 they haue choosen the Euangelicall
 Counsells as the shortest way to ar-
 riue to perfection, or els, because that
 there state doth oblige thē to searche
 for that perfection which is pro-
 posed vnto them by their Rules,
 which is, as it were, the creame of the
 Euangelicall Doctrīne: in sort that

*The ima-
 ginatiō of
 an anciēt
 Hermite.*

*Why are
 Regulars
 said to be
 in the sta-
 te of per-
 fection to
 be acqui-
 red and*

*Prelats
in the sta-
te of per-
fectiō ac-
quired.*

*Prelats
the suc-
cessours
of the
Apostles.*

their life should be nothing els but a perpetuall combat, a studie & exercise that aime at the acquisition of perfection. And they say that the Prelats & Pastours are in the state of perfection acquired, because they are in eminent cōditions, whervnto none should be called but men consummated in Vertue & sciēce: Or els because they are the successours of the Apostles whom wee may not doubt to haue beene both very perfect, as being confirmed in grace, and also in the state of perfectiō: or otherwise because they are obliged by the greatnesse of their dignitie, to be a patterne to the flock which are committed to them, by their good exāple: or also because they ought in this state, to exercise not simple & cōmon ~~vertus~~ but heroicall and important vertus, wherof the greatest according the iudgment of the Gospell, is to giue his owne soule for the saluatiō of his flock. This was also the Rule by which our Sauour measured the cha-

ritie of sainct Peter, before making him his Lieutenant in earthe, when he demaunded of him three times if he did loue him more then the rest, & that to his affirmatiue answeres CHRIST replied; *feede then my sheepe,* finding no greater prooffe of loue then the exercise of this Pastorall charge.

*No chari-
tie goes
beyond
that of
the Pasto-
rall charge*

If Monastical and Conuentuall persons, quoth Tristan be not in the state of perfection to be acquired but in respect of the obligation which they haue to make theselues perfect, & that the Prelats are not in the state of perfection acquired, but because they are obliged to be exemplar, me thinks the state of all Christians in generall is such, considering that our Sauour in the Ghospell said vnto vs: *Be perfect as your Celestiall father is, Who doth make his sunne shine equallie vpon the good and vpon the bad, and pouvre his raine without distinction vpon the land of the iust and the iniust. And what? Kings & Potēastes, who*

as Constantin the great said, are the exterior Bishops, Magistrats, Good-men of houses, and all those that are in sublimitie and Superioritie, are not they bound to giue good example to their inferiours, and to be a good odour to all men in IESVS CHRIST? After this manner they shall be in the state of the perfection of Prelats, who are the Princes within the Church. And all Christians that pretend to come to the perfection of their estate shall not they, by this desire, as well as by vowes be in the state of perfection to be acquired, as well as the Regulars?

I would be neere of your opinion in that, quoth the Hermite, if I did not feare to offend our Maisters the Doctours, who haue in their hands the kees of the doctrine, who doe open that which no man durst shut, who doe shutt that which no man durst open, and who haue, the Empire of science. But the respect which I beare to their opinions, which to

me are Oracles, to which I submit my
 owne iudgment, do make me re-
 nounce to my owne particular reason;
 and follow the most common opiniō,
 considering that the Apostle doe for-
 bidd vs all contentions. But yet when
 I consider with my selfe that the
 Angels of heauen were at veriance
 betweene themselves for the posses-
 sion of the body of Moyse, I doe be-
 leeu that men consecrated to God,
 either by the Sacerdotall character, or
 by the Monasticall habit, who are
 called in the Scripture the Angells of
 the God of armies, may a litle contest
 about the state of perfection, euery
 one being glad, without preiudice to
 humilitie and charitie, to magnifie his
 owne ministerie, according the coun-
 sell of the diuine Apostle.

*The An-
 gels were
 at Variā-
 ce for the
 body of
 Moyse.*

Passé for magnifying their ministe-
 rie, but to despise others and to pull
 from those who according God &
 man do both appeere, and are in ef-
 fect more worthy then they; that is
 the thing which I cannot approue,

quoth Trifan, for had you knowne how the Conuentuall Friats did defchiffer vnto me the Ecclesiasticall Clergie whom they call Seculars; how they did depresse this condition, & represent it vnto me not only to be base but alsoe dangerous; and aboue all the rest, how they did teare in pieces the condition of you Hermites, I beleeeue that had you had the patiēce of Iob you would breake out in choller against them.

For why should they take from the Pastours, Priestſ, Preachers, Doctours, Confessours, Vicars, Chanōs, Deanes, Abbots, and Priours called Commendataries, & from you Hermites the pretention to the state of perfection to be acquired? Sir, quoth Nicephorus, I did wind my selfe expressly about this subiect without entering into it, to shun this rock against which you force me now to strick, all that I can doe is, to say with S. Paul, that you conſtaine me to passe through this danger and exceede a little

little the limits of moderation : *Be angrie*, quoth the Psalmist or according an other version : *Stirr and frett a little, but do not sinne*. Vnder this permission *Psalm. 42*
I vwill say to God : *Lord put a sentinell to my mouth, and a doore of circumstances to my lipps, to the end that my tongue may not viter Vvords of precipitation, or of mallice*. I know it is vvritten, *thou shalt not speake ill of the Gods*: That is to say, of eminent persons, either in qualitie or sanctitie, because that greatnes and pietie doe make men approche to the Diuinitie. But albeit Socrates and Plato are my frends, and that I doe perfectlie honour the Regular Companies, yet the zeale of the truthe hath more power ouer me then all that. I will then say this word of libertie, not for my self who am the meanest of all men, & the most contemptible (a title which one of the Prophets gaue to our Sauour) but for soe many graue and venerable Ecclesiasticall persons which are in the ranke of the Clergie, and compose

*Who are
of the
Hierar-
chie.*

the true Hierarchie of the Church instituted by IESVS CHRIST, and whose mission & vocation is altogether diuine, that it is to pull away the fairest rose of the crowne of soe many sacred Priests, to take from them the honour to be in the state of perfection, at leastwise to be acquired, in which the Regulars doe not stick to put their seruants, & the verie Nuns, as well those that sing in the Quire, as their maids seruants that looke to the businesse of the Conuent. Ah! where shall Priestly vntiō be placed, which make those that are adorned with it a holy and Royall people, if they make the state of it inferiour to the state of a simple girle, who hath commaund to hold her peace, and no right to speake within the Church, or to some porter or gardener of the Conuent? Those that approche to the Altar, to whose words God doth make himself obedient, who haue the kees of the kingdome of heauen, who doe bind and loose,

*The fun-
ction and
power of*

who are the Magistrats of the Church, ^{a Priest}
 who sitt vpon the seate of iudgment ^{orderly}
 in the house of Dauid, and iudge the ^{laid}
 twelue tribes of Israëll, that is to say, ^{do & c.}
 all the world; whose sentences giuen
 vpon earth are confirmed and rati-
 fied in heauen, whose hands blessed
 and consecrated doe handle the most
 dreadfull mysteries of our Religion,
 and who do that thing which the
 Angells do adore; who haue power
 ouer the Diuels, who dispence the
 Sacraments, and confer the grace of
 God to all mortall men; those Di-
 uine men which S. Francis preferred ^{S. Francis}
 to the Angels, because that one only ^{preferred}
 man of them doth make euery day ^{Priests to}
 that which all the Angels in heauen ^{the very}
 cannot doe. For to whom of the An- ^{Angels.}
 gels was it euer said, consecrate my
 body, and what thou shalt loose on
 earth shall be loosed in heauen? those
 men that are almost to be adored, &
 that the Angells do reuerence and
 call their fellow seruants to God,
 shall they be the vnderlings of those

which doe not merit (in consideration of their dignitie) to loose the lachets of their shooes? Ah! Regulars, pardon me, it is the zeale of the house of God which doth gnaw me, it is the desire of his glorie and of his beautie which I see dried vp in his principall members, which doth transport me to tell you, that you vse very discourteously your elders the Ecclesiasticall Cleargie, whom (forsooth) you call Seculars, notwithstanding that by their Clericall habit they haue deposed the ignominie of the secular habit, & that by the reception of their holy Orders they haue renounced to the desires of the world, and to all that is profane in it. It seemes that you would imitate Iacob, and supplant them as if they were all Esäus, but know; that if you be Hebrewes, so are they; if you be Israëlites, so are they; if you be the seede of Abraham, so are they; and I will say more for them, that they are both more an-

*Secular
is no first
Epitetho
for a
priest.*

cient in the Church, and of a greater
 ranke (witnesse the processions) & of
 a higher dignitie, & of more eminent
 functions, I will say so much (for it
 is no time for a man to hold himself
 vp when he is shaked and falling
 downe) that their imployments are
 more vtile and more necessarie then
 yours, for the Church hath beene &
 may be without Mōks, but it cannot
 be without Pastours, without Vicars,
 without Priests, without Doctours,
 without Preachers: for if the salt be
 moltē with what shall men salt? if the
 candle be quined how shall men
 haue light? Perchance you will say
 that you doe the same actiōs which
 the Pastours doe, but in you it is but
 in way of accessarie, in them princi-
 pally; in you it is pleasure, in them
 paine; in you it is of free will, in them
 of necessitie; in you by way of re-
 creation, and as passingers, in them
 it is of dutie and office; in you it is
 without chardge of soules, in them
 with chardge, which make them to

*The
 Church
 may be
 without
 Monks
 but not
 without
 Pastours.*

*It doth
 not pro-
 perly be-
 long to
 Regulars
 to admi-
 nister the
 Sacra-
 ments.*

be answerable for the soules, and so
farr answerable that they shall giue
soule for soule, and bloud for bloud;
in you it is but in some things, in
them in all things; in the at all times,
in you when you please, & that your
commoditie doth permit it; in you
so that the seruice of your commo-
naltie doth marche before that of the
neighbour, in the there is no excep-
tion; in you it is at certaine houres,
in them at all moments; you fight
as voluntaries, they as necessities;
you marche but in the wings of the
battle, they make the body of the
armie; they carrie the waight of the
heate of the day, and the cold of the
dew of the night, in summer and in
winter, in spring time and in haruest,
without rule in their dyet, without
assurance in their sleepe. Of seven
Sacraments you administer but two,
and the one of them which is the Eu-
charist, but at your ease, within your
houses, without carrying it to the
sick in the heate of the sunne, in

frost, in snow, in raine and in *Th life*
 tempest, at all houres of the day & *and exer-*
 of the night, and all dayes of the *cise of*
 yeere through the dirt & incōbrāces *poore Pa-*
 of the cities and townes, through *stour exa-*
 the woods and the meere, through *stly def-*
 the mountaines and the vallees, *cribed.*
 through the stones and the moores
 of the fields. And the other Sacra-
 ment which is that of pennance you
 administer, when you are prayed, &
 particularly called vpon, and as
 pleaseth your Superiours, who haue
 as great care of the conseruation of
 their owne subiects, as they haue of
 the sick, for whom they are not an-
 swerable. But the Pastours by obli-
 gation ought to keepe still neere the
 sick, to presse them to enter in fauour
 with God by the Sacrament of recō-
 ciliation, to preache vnto them in
 season and out of season, to the end
 to make them think of their salua-
 tion, which is part of their owne sal-
 uation, as being bound to giue
 account to the Prince of Pastours

the Bishop of our soules I E S V S
CHRIST, of his sheepe committed
to their Vigilance. As for Marriage,
Baptisme & Extreme-Vnction, they
are things which you do not medle
with all (they are for the gleaners)
no more then you medle with Con-
firmatiō and Order which you leaue
for the Bishops. This you shew your
prudēce, & declare that you haue eatē
both butter and honny, which make
you reiect the least and choose the
best, & that you know how to make
vse handsomely of the fanne which se-
parate the corne from the chaffe, and
pretious things from vile and base
things. You doe not snuff your lamps
but with golden snuffers, & you doe
not take the coales as the Setaphim
of the Prophet, but with gilt tongs.
The rodd of Moyse doth not please
you, because sometimes it is turned
to a serpent and deuoure, or doth
worke dreadfull and rude effects :
The rodd of Aaron fitts you best,
because it ingenders nothing but
flowres

Isaia 7.
6. 15.

flowres & fruit. Euen so you know how to pull the rose without touching the thornes, to gather the hony without feeling the sting of the bee, to eate the kernell of the nutt & cast away the shell, & to doe as children doe when they gett bread & butter, lick away the butter and leaue the breade. To cooperate to the saluatiō of soules without taking chardge of them, is properly to take away the creame and leaue the curd. It is an admirable thing to see that such as gouerne the people will not take chardge of them, and such as haue chardge of them and are answerable for them, cannot haue the gouernement of them. And with all these delicatnesse & spirituall allutements, they are in the state of perfection, and those who like Gyants do grone vnder the waters, that is to say, vnder the chardge of the people, who are the waters of the sea of the world, shall be out of perfection? Truly I am faithfull, and beleeeue all that the

Friars take the profit & leaue the paine for the priests

Church doth beleue, and if the Church beleue that, I beleue it also, but not without captiuating my vnderstanding to the obedience of faith.

Would not you thinke that those good people would faine add a cubite more to their stature, or to speake otherwise, would faine extoll their owne estate putting betwixt the & the Pastours inferours to Prelats, their lay brothers? For if those be in the state of perfection, and not the Channons, Pastours and other Ecclesiasticall persons of the Clergie, to what height do they raise themselves, placing their seruants and their cookes before those that are the Maisters, the Fathers, and the Doctours of the people? What? and if they preferre to them simple vailed girles, yea the lay sisters, is it not to destroy the law of nature, and the gouernement of the Church, which in all kind of fashion hath declared women kind inferiour to men? If the iniquitie of a man is

preferred to the well doing of a woman, what good can a woman do, suppose shee made miracles; which may be compared to the greatnesse of Priestthoode? Would not men laugh at the impertinēce of him that would giue the title of Excellenceto a poore man that asketh almes from doore to doore, & would but thou a gētle man of note, or a Magistrate. The Regulars, and principally the begging Orders haue baggs which speake dayly for them asking almes, and yet they must haue so many Paternities and so many Reuerences giuen them; and the Pastours and Priests shall be without honour, and vnworthelie treated so farr forth as to be putt in a ranke and state in the Church, more low then that of the Friar seruants of the Reuerend Fathers. But yet amongst themselues they know well how to keep the best place for Priestthoode, and keepe the Conuers or lay Brothers in the humilitie and basenesse of seruitude, di-

*Great in-
equa-
lities.*

stinguishing themselves by these termes Fathers and Brothers, albeit all of them are Brothers and children of one Order & of one habit, making profession of one and the self same rule, liuing vnder the same obseruance and the same vowes, & all of them as well priests as others not permitted heretofore to take any other title but that of Brother, which is well obserued by the most humble and most moderate of them. And I pray you, is priesthooode an other thing in the Regulars thē it is in the Clergie? Is it an other character, an other Order, an other power, for being vnder a Capuce, vnder sandales, vnder a scapular, or vnder a claspe? Is it more eminent so then vnder a surplice, vnder a futane, and vnder a corner capp? Certes we are now come to the time wherein the last are the first, and the first are put in the last ranke. In your opinion to plant cabbage, to washe disheffe, to carrie a bag, to keepe a doore, to snuff lamps, to patch, ha-

Friars heretofore had no other denomination but that of Brother.

bits, the ordinarie exercise of the lay brothers of the Conuents, are they employments comparable to that of the Pastours, who do consecrate the body of the sonne of God, who dispence the merits of his bloud in the Sacrament of pennance, who do baptise, who do annoinct the sick, who do marrie those that are called to that holy yoake, and do such other Pastoral functions?

*The sum-
ptions of
Pastours.*

Verely, quoth Tristan, you restore them well what they lent you, and their bill of exchange is well payed in the same coyne. If I had not knowne that you are well versed in these matters in controuersie, I would say that you are a Prophet, and that you haue heard part of that which they said to me, to diuert me from being an Hermite, or of the secular Clergie, so well you rehearse the particularities of that which they insinuated to me. For me thought I heard them say, that all deuotions cōpared to Religious deuotion is but orpin cōpared to gold, &

glasse compared to a diamant, & that they are like to those Romā scarlets, which seemed all stayned and decolored, when they were put neere that piece of purple of Tyr and Sidon,

The functions of Regulars inferiour to that of Priests & Pastours. which for the excellencie of it was sent to the Emperour. For ought I see then their state of perfection doth not proceede from their functions, which are inferiour in greatnesse, in

eminencie, in vilitie, in necessitie to that of Priests and Pastours, but from their vowes; it is so held commonly

Schoole divinitie disputes of all matters, & moves as many questions as it doth decide. in the schooles, quoth the Hermite, but seing this sort of Theologie doth maintaine as much dispute and controuersie as it doth decide, & stirr vp as much as it doth resolute, no point of faith so sacred on which she doth not moue questions and frame difficulties; of this point which is but of

gouernemēt, I think that without offending Religion, wee may speake problematically, submitting alwaies most humbly & most absolutely our particular reason & iudgment to the

iudgmēt of the vniuersall Church, & to the holy sea Apostolike, the firme & fundamentall stone, against which errours, which are the gates of hell, may not preuaile. I say then after this protestation, which may serue me as a buckler against the plots of calumnie, that if the state of perfection to be acquired doth consist in vowes, the Priests of the Clergie, who are in the Hierarchie of the Church, ought to be admitted to it: For they make two solemne and indispen-
Priests make two solemne
 sible vowes of chastitie and obedience, annexed to their holy Orders. And if they do not make the vow of po-
uertes.
 uertie, it is because that being not in Commonaltie, as the Regulars are, but as the Apostles were, dispersed
Priests dispersed amongst the people do imitate the Apostles.
 amongst the people as the salt of the earth, it would be impossible for them to obserue it in that manner that the Conuentualls do. But if it pleased them to goe to the Countrie, and to see in the villages to what extremitie of necessitie are the poore

Pastours brought, they would haue occasiō to say that it is much easier to vow pouertie, as the Regulars doe, then to practise it as the Pastours do.

*The plea-
sat life of
Regulars
in these
Countries* The Regulars cannot sing but in very close Quires, they cannot say Masse but with siluer challices, with nete vestments & with parfums, they cannot sleepe but in hoate celles, they cannot eate but very nete meate, proper & well seasoned, in gilt and painted Refectories, accompanied with pleasant lecture, hauing after euery refection a full houre of recreation, they cannot walke but in faire gardēs all laced with flowers & arroused with fontaines, they cannot goe but vnder Cloisters & well couered from sunne & raine, they cānot make their assemblies but in Chapters well polished and very lightsome, they cannot study but in faire and ample Bibliothekes, in somme he that would learne a thousand litle secrets for the commoditie of mans living, let him take the paines to consider the Monasticall

nasticall & Conuētual life. In steede
 that the Pastours of the Countrey ^{*The life of*}
 (for those of the citie are a litle better ^{*a Country*}
 prouided, but yet are they also in ^{*Pastour.*}
 trouble ouer head & shoulders) are
 lodged in cabanes, like the grott of
 Bethleem, exposed at all times to the
 iniurie of the aire, they lie vpon the
 straw and vpon the ground, they are
 nourished like clownes, without con-
 uersation, without consolation, they
 haue much paine and litle Vnction;
 they are ill lodged, ill attired, ill payed,
 ill assisted, miserable in their Chur-
 ches, in their ornamēts, in their load-
 gins, in their houshold-stuffs, & in
 all other things. And for all this, the
 Regulars amidst all commodities
 haue the glorie of the state of pouer-
 tie, and the Pastours in all necessities
 and want are held for riche, & to be
 dispossessed of the state of perfection,
 which properlie doth not consist so
 much in the vow of pouertie, as wee
 said before, as it doth in the practise
 of voluntarie, & Euangelicall pouer-

*Priests
 held to be
 riche
 though
 other & si-
 se more
 poore the
 Friars.*

tie, which is when a man selling all that he hath doth giue it to the poore, without assurance of any prop or the help of any commonaltie, of which wee see very few exāples. For, to forsake thirtie or fiftie pound rent to cast himself into a Monasterie that hath a thousand pound rent, and to haue his part of the same with thirtie or fortie other Monks, I do not see that such a leape is any thing dangerous: but to leaue great reuenues in the world & distribute them to the needie to put himself all alone, & without ayde in a naked mēdicitie, as did the Apostles, who reserued nothing of all the goods which the first Christiāns brought & laid at their feete, is a practise that is as rare as it is excellent, & some Regulars might be found which would call it temeritie, although it be the true manner of the pouertie counselled in the Ghospell, in which our Sauour, who did counsell it, did place perfection. But let vs make this matter agree, a Reli-

gious man that is proprietaire shall be
 deepe in imperfection, because he
 doth contrarie to his vow, and yet in
 vertue of the same vow, he shall be
 said to be in the state of perfection: *It is not*
 and a secular mā who doth distribute *all one*
 all his goods in almes to follow our *to be in*
 Saviour, by this renouncement of his *the state*
 goods shall be without doubt well *of per*
 aduanced in perfection, and yet shall *fection*
 not he be in the state of perfection? *to be per-*
 For my part I must acknowledge at *fect.*
 one time both my ignorance, and
 the groseness of my vnderstanding,
 that cannot get out the connection,
 of this admirable distinction, which
 me thinks cannot subsist but by this,
esse rationale, wherof there is such
 great debate betweene the Philoso-
 phers, and by separating by the
 thought the state of perfection, as
 they separate in man, the animal part
 from the reasonable. But perchance
 I shall expound my self better by this
 example.

A good Pastour of a village, who *An exāpla*

*of a poore
Pastour.*

was (as almost all of them be) in the perfection of pouertie in his owne estat, receiued to his poore cabane a Conuentuall Friar, that should be a foote by his rule, but in effect was well mounted he entertayned him according the short extētion of his power & of his meanes. Wodden & earthen disheffe were his best mouables, new straw was his best bedd, the ground was his most assured bedstead, two brones made his fire, and the middest of the place was his cheminie, a block was his chaire, his table was two plāks ill ioinēt together, held vp by some sticks made in forme of a trestle, ill fastned; for the rest he was so austere that scarce he did weare any linnen: he found neuerthelesse some napkin; for the vse of table-cloathes were as much vnknowne to him, as they are to the Capucins. The Religious mā who had occasiō to esteeme more of his good reception then of his good cheere, and of the Pastours goodwill then of the effects of it, drew

a purse out of his sleeue, well furnished with a kind of mettall which is the rule and measure of all things, yet forbidden in the rule of Conuentuall Friars; With this he thought to entertaine himself in all places: but this village was as ill furnished with things necessarie, as was the house of the good Pastour. He was therfore constrayned to content himself with a kind of pottage and some pulse, but to take this leane refection he vsed many fashions, & disposed himselfe with much delicatnesse and proprieties; he drew from his pocket a case wherein there was a siluer spoone, a forke of the same mettall, & a knife with a haft also of siluer. The good Pastour who had a pleasant witt, and knew a litle more then his Prosne or sonday Sermons seing this Regular sumptuositie said to the friar, Father, you and I would make one good Moke, for you would make the vow of pouertie, and I would keepe it. This blow of the beck or mouth did

not hinder the good Friars teeth, who did not loose a whitt of his appetit for it. Now tell me, I pray you, who before God had the merit of pouertie, he that was really poore, and vsed hospitalitie, or he that was not poore but in vow, with so much delicatnesse? For my part, quoth Tristan, I belecue that as he is much commended in the Scripture that might transgresse, and do euell, & did it not: Euen so he, that putting himself in the state of perfection, & doth not tend to it, but lett himself fall into imperfections, shall be whipt with many stripes. And as the merits of Regulars, are very great whē they do their dutie well, so are their faults very notable when they failetherin. They are like the figgs of the Prophet, either all good, or all badd, which makes me remember an other example.

*An example
of a man
of equality
& of his
servant.*

A man of qualitie that liued very dissolute, being touched with repentence of his sinnes did cast himselfe

into a Monasterie: and a seruānt of his much fearing God following him in that retrait of the world, was receiued in the same Monasterie in qualitie of a lay brother. What hapned? the Maister that knew his owne iniquitie, and that saw without cease his sinnes before his eyes, became so humble by that consideration, that he became a good Religious man, & the seruānt contrarywise seing himself entred into the portion of Saints in a good riche Monasterie, became so insolent & so delicate that nothing could content his vanitie and delicatnesse: He that was his Maister in the world seruing him with all sort of charitie and cordialtie he did checke and rebuke him like a slaue; which the other did indure with incredible patience, by which he gayned heauē, and the seruānt became so arrogant and so presumptuous, that in the end his sottisnesse and disorder did oblige the Cōmonaltie to take the habit frō his back and chase him away ignomi-

niousslie like a knawe, that became as insupportable as he was incorrigible. Euen so the same sunne which melt wax, doth harden ditt, & Regularitie which is instittited as a holy Academie, to guide those that put themselves in it, as becommeth, to perfectiō, was cause of the imperfection of this seruāt, who had done far better if he had remayned in his first state of life. And indeede solitude; which the Scripture and experience doth teach vs to be so proper to draw to it the Spirit of God, is often cause of the ruine of such as cast themselues into it without iudgment. Loth, that was so wise and so chaste in an infamous citie infected with the most horrible disorder that sensualitie could commit, became dissolute and incestuous in the desert. And some Regulars do say that they find none so tractable nor so humble as those that were before eminent in dignitie in the world, nor none so arrogant & harder to be gouerned then those
that

that coming from base descent, do see themselves as the Assc of Isis in the Embleme, honored because of the reputation of sainctitie which there *The Friars much honored by their habits,* habit doth gett vnto them, and that without it, neither by their birth, nor by their merits should they be any thing esteemed. It is to those that it belongs to say with the Psalmist, my cordes or knots, that is to say, my vov'es do me great honour, & they are the most excellent portion of my inheritance. And if ease & commoditie doe carrie them to immoderation, then may they say that their iniquitie doth proceed frō their farnesse and from the abundance of their breade, being no more subiect to the labour & trauaile of other men. And if proprietie do slide amongst them, then is all lost, for that is the sinne of Achan which draw malediction, vpon their heads.

For ought I can gather out of your discours, quoth Tristan, the state of perfection acquired in which are all

Prelats doth consist in the eminencie of their dignitie & character: and the state of perfection to be acquired, wherein are the Regulars, doth consist in their three vowes, in which they put the essence of Regularitie. That is the opinion of some Doctours, saith Nicephorus, but in this subiect all are not of the same opinion. And that it is so, the Regulars themselves do make distinctions of the state of perfection amongst them, and although their Prouincialls and Generalls who with the do hold the place of Bishops and Archbishops in their particular Hierarchie, are but simple Priests for their character, & for these dignities vnknowne in the Church foure hundred yeeres agoe, neuerthelesse do they repute them to be in the state of perfection acquired as Prelats are, & they giue them also the name of Prelats, which doth passe to the Abbots by they Titulars or Cōmendataries, and to many others in the Court of Rome, which haue no Prelatship but

*Superiours of
Regulars
are but
simple
Priests.*

by name only, hauing no chardge of
 soules nor any functiō in the Church.
 Some Regulars do make this state of
 perfection acquired to descend yet
 more low, to their Priours, Gardiens,
 Ministers, Correctours, Rectours &
 other Superiours of particular Con-
 uents, although they denie it to Cu-
 rats & Pastours of Parishesse, it may
 be with as litle reason as they do at-
 tribute it to themselves. For I do not
 think that I should swarue much frō
 the iudgment of the truthe and of the *Pastours*
 Church, if I should say that the Pa- *as great*
 stours are at the least as great & grea- *as the Su-*
 ter then the Superiours of Regular *perious*
 houses, as hauing many more soules *of Regu-*
 vnder their gouernement then they *lar hou-*
 haue; for where is that Monasterie *ses,*
 which hath fortie or fiftie thousand *S Enflase*
 Friars in it, as there is a Parish that *in Paris*
 hath so many Parisioners within it *for one.*
 precinct, and which is more, holding *The Hie-*
 the same rāke in the first, principall & *rarchie of*
 most anciēt Hierarchie of the church, *the Cler-*
 which is that of the Cleargie, that *gie is the*
principall
& most

*Ancient
of the
Church,
The Regu-
lars ma-
ke a new
Hierar-
chie by
theſelues.*

*Perfekt
charitie
in the Pa-
ſtorall
charge.*

the Clauſtrall Priors and Superiours do hold in the ſecond and new Hierarchie, of Regulars? There do not want alſo ſome famous Doctours which haue placed the Paſtours in the ſtate of perfection acquired; as the Prelats are, becauſe they haue the ſame obligation which they haue (& in ſome ſort more ſtri& then they, becauſe they are the immediat Paſtours of the people that put their liues in hazard for the ſaluatio of their flock.

For it is in that that the high point of perfect charitie doth conſiſt, and conſequentlie the topp of acquired perfection. Wherefore then ſaith Triſtan, do they caſt you ſo farr of (I ſpeake of you Hermites) from the ſtate of perfection to be acquired? It is without doubt, becauſe you do not make the vowes nor the profeſſion of any rule. Sir, ſaid Nicephorus, I did alwaies diuert my ſelf from that blow, deſiring rather to ſpeake of thoſe that are of ſome worth in the Church the of vs poore ſolitarie people, who liue

in obscuritie, among the dead men of the world, of which there is no mention in the Catalogue of the liuing: but seing you, by your inquiries do present them vpon the stage, who by the profession of their life ought to hide theselues, to imitate our Sauour in his hidden life, it is requisit that I speake vnto you of a thing that is not, as of a thing that is. Know then that as there are Conuentuall friars and Conuentuall friars, so are there Hermites and Hermites. There is not almost any Order of Regulars wherof there is not a Reformation, in sort that such as liue according the strict obseruance of their rule are called the Reformed, and the others the Mitigate, a name truely too milde, which doth iniustly flatter their disorder and relaxation. For mitigation doth presuppose some temperature of austeritie in the rule by Apostolicall authoritie: But not so manifest infraction of the vows of obedience and pouertie, as that which is

Good & bad friars as there be good and bad Hermites

knowne to be, and which the holy
sea did neuer authorize. In like man-
ner there are Hermites vacabonds &
voluntaries, who haue neither house
nor home, children of Belial, who
will haue no yoke nor subiection,
who liue after their owne fancie, and
as the Psalmist saith, who do walke in
their owne desires, & passe their liues
according the inconstant affection of
Ep. Iuda. their harts: *Cloudes without water*
carried about of winds; and for whom
the tempest of darknesse is reserued,
& perpetuall vnquietnesse in punish-
ment of their instabilitie. These kind
of people are Hermites only by habit,
& not by life, by apparence and not
by effect, people without approbatiō,
slaues to their proper wills, and not
only farr from the state of perfectiō,
but also from the perfection of their
estate, if a condition so vncertaine &
so irregular may be called an estate.
But there are other Hermites, who
are in the stabilitie of a setled life,
true followers and children of those

first Anacorites, who like shining
stars lightned the heauen of the pri-
mitiue Church by the liuely beames
of their holy vertues, whose memorie
shall neuer perish, but will be still cō-
serued freshe, in the very decline of
time, and in the old age of the world
They are men that stick like Iuie to
the stock & wall of the Ecclesiasticall
Hierarchie and like the vigne that
ioyne fast to the elme tree. Those mē
do sequester themselues from the
world by a locall solitude, to the end
to harken more attentiuely in the
mentall solitude that, which God
shall speake to their harts. They
haue chosen the best part with Ma-
rie, but in that sort that when the ne-
cessitie of the neighbour or the ser-
uice of the Church doth call them,
they imitate these wise maydens, as
said that ancient Hermite, who neuer
departed their fathers house, but to
carrie water when their neighbours
house was surprised with fier. Charitie
& necessitie being the only two cau-

ses which might and ought iustly interrupt the sweet repose of their silence. These Hermites are absolutelie and entirelie subiect to the Ordinaries, who are the Bishops; they may be iudged by their Officials, they are subiect to the visits of their Generall Vicars and Archdeacons, and they acknowledge also for their Superiours & Pastours, the Pastours in whose Parishesse are situated their Hermitages. These do receiue their holy habit at the hands of the Prelats, or of such as are deputed by them to cloath them with the Ecclesiasticall benedictions & ceremonies, they goe not out of the Diocese without leaue, they establish themselves in their dwellings with the permissiō & leaue of the Bishops and Pastours, & also with the cōsent of the neighbouring people, they do not begg but with the licence of the Pastours; in somme they depend in all things of their wills. If they be Priests, they make the two solemne

VOWES

*A good
example
for Regulars,*

vowes annexed to holy orders, betwene the hands of the most Reuerend Bishop who doth consecrat them, which are the vowes of chastitie and obedience, and that they may not loose also the merit of the vow of pouertie, besides the practise which they make of it by begging, many of them do vow it betwene the hands of the Prelats or of their Officers, bereauing themselues of all proprietie, and reseruing but the simple vse of the almes which are giuen them, readie to quitt the same at the first command of those whom the heauē hath giuen them for Superiours. What think, you Sir, are those men in the state of perfection to be acquired as are the Conuentuall friars? I would think they are, quoth Tristan, but the Conuentualls do not think it, who do not put the state of perfection in the vowes only, but do require besides that they be made vnder some of the Rules approoued by the Church.

Truely, quoth the Hermite, that is extreme rigour; but I pray you, what better rule can wee haue then that of the Scripture, then the examples of the Patriarches & Prophets, who liued in the wildernesse, then that of our Sauour fasting in the desert, transfiguring himselfe vpon mōt Thabor, and passing a great part of his life vpon the most retired mountaines; then that of his fore-runner saint Iohn Baptist, then that of saint Paul the first Hermite, of great saint Anthonie, of saint Hilarion; in some, of so many thousand Anacorettes, whose names writtē in the booke of life are glorious in heauen, and blessed on earthe? Can any man doubt but these excellent Anacorettes were in the state of perfection although they did not make the three vows vnder any rule? In good sooth, a man must haue extraordinarie patience to indure these inequalities; and to speake with the sacred Amante; *The children of my mother*

fought against me, & put me, in the gard
of the vines. It did not appertain but
to S. Paul to diuulge his owne proper
praises with good grace, because he
did know how to referr all very pro-
perly to God, when he said: *Not I, but
the grace of God in me, by which I am
that which I am: but I did menage it well,
& in such sort as it was not inutile in my
hands.* I dare neuerthelesse praise my
soule in God as saith the Psalmist, to
the end to reioice the curteous, and
tell you, that if so be the Regulars do
say they are themselues in the state
of perfection, for hauing made the
three voves vnder a certaine Rule
betwene the hāds of their Superiours,
who are but simple Priests, I think to
haue right to say the same, hauing
receiued my habit by the hands of a
Bishop, made profession of the same
voves betwene his hands, vnder such
rules & Constitutions as pleased his
charitie to prescribe vnto me, and ha-
uing so submitted my will to his, that
I haue no other desire but to obey

*The Superiours of
Regulars are but
simple Priests.*

him: When he bids me goe, I goe,
 when he bids me come, I come,
 shuning no occasion by his com-
 maundement to do seruice according
 my power to the sheepe of his folde,
 with the permission of the Reuerend
 Pastours; In this sort I do visite the
 sick in these quarters, I confesse
 those that come to me, being for
 that purpose approued by the Ordi-
 narie, I do administer to them the
 holy Eucharist when they come to
 the Oratorie of this house; I goe from
 village to village teaching the Chri-
 stian doctrine to children, Catechi-
 sing the rude, Euāgelizing the poore,
 instructing the great ones, & making
 exhortations to them according the
 tallent which God gaue me. If in con-
 sequēces of this they do me some good,
 it is according the Apostle, to reepe
 temporall things hauing sown spiri-
 tuall things; and what I get ouer and
 aboue what is necessarie, I giue it to
 the poore. Loe how I passe ouer this
 life, caring litle if I be in the state of

*Regulars
 should
 haue the
 approba-
 tion of
 the Bis-
 hops.*

perfection or no, so that I correct my
 selfe of the imperfections which are
 vnworthie of my estate, litle curious
 of those titles which the Cenobiticall
 friars do attribute to themselues, to
 be the Coadiutours of the Bishops, *Specious*
 to be Apostolicall men, to leade the *titles*
 Apostolicall life, to be men sent by *which*
 the sea Apostolike to supplie the de- *the Regu-*
 fects of the ordinarie Pastours, to be *lars give*
 troupes of succour, to be the props *to them-*
 of the Church, to be the pillars and *selues.*
 firme colomnes of her which is her-
 selfe the colome and fundation of
 truth, knowing that all these qualities
 are annexed to Priesthoode, sith that
 Prelats ordering Priests do call them
 their cooperators & fellow workers,
 the supporters of their Pastorall Or-
 der, and many other very honorable
 names. The condition of a Monke is,
 truely very venerable, so is that of
 Conuentuall friars, of Religious men;
 let them call them as they will, and
 as they please, or in one word, that
 of Regulars or of Friars, (albeit the

Regular Clerkes do apprehend as much to be called this last name, as they would to handle a burning cole without tongs.) But for my part, I beleue that all men of good vnder-

The condition of a Priest is to be esteemed as much or more, as any other state in the Church. standing will alwaies esteeme as much and more the condition of a Priest as any of those. Notwithstanding to shun the obstinat contention which the Apostle doth so expresly forbid, it is better leaue them in the arbitrarie possession of the state of perfection, seing that by their tongues as by the tongue of Hercules Gaulois the Destinies do spinne the reputation of men, nothing being well done, according the Castilian prouerb, but that which proceedeth out of a Monke or friars head.



THE RESPECT

*and honour which is due to the
Order & dignitie of Priesthood
declared and proved by the au-
thoritie both of holy Scripture
and of the ancient Fathers of the
Church.*

YOU haue seene gentle
Reader in the precedent
Discours how the Regu-
lars to extoll themselues
are not content by their rigorous
censures to giue a sentence of exclu-
sion against Hermites and Secular
Priests (as they terme them) from the
state of perfection in which they pla-
ce the meanest of themselues, in ver-
tue of their three vowes of pouertie,
obedience and chastitie, but also pro-
claime them to be base and of no

consideration. And that you may iudge whether that be conformable to the holy Scripture & to the Doctrine of the ancient Fathers of the primatiue Church, I thought good to produce here a few authorities of the one & of the other, prouing the dignitie and authoritie of Priests.

God instructing the children of Israël how to decide all controuersies that should arise amongst them, said:
Deut. 17. Thou shalt come to the Priests of the Leviticall stock, and to the iudge, that shall be at that time: and thou shalt aske of them, vvhho shall shew thee the truth of the iudgment. And thou shalt do vvhatsouer they, that are presidentes of the place, vvhich our Lord shall choose, shall say and teach thee according to his lawv; and thou shalt follovv their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that shall be proude, refusing to obey the commandement of the Priest, vvhich at that time ministreth to our Lord thy God, & the decree of the iudge, that man shall die.

What

What could be said more to shew the dignitie and authoritie of Priests then whosoever would not obey them, nor stand to their iudgment should die; but that is not all.

The Prophet Malachias speaking of the covenant which God made with the tribe of Leui saith to the same purpose: *The lipps of the Priest shall keepe knowledge, and the law they shall require of his mouth: because he is the Angell of God.* Mala. 2.

The Ecclesiasticus teaching a man how to carrie himself first towards God, & after towards the Priests saith thus: *In all thy soule feare our Lord, & sanctifie his Priests. And after; Honour God with all thy soule, & honour the Priests.* Eccles. 7.

Saint Peter vvhho vvas a Priest himself speakes thus to Priests: *You are an elect generation, a kingly Priesthood, a holy Nation a people of purchase.* Pet. 2.

Was it not to Priests that our Sauour himself said: *Whatsoever you shall binde vpon earth, shall be bound also in heauen: and vvhatsouever you shall loose* Matt. 18. 9. 18.

154 *Of the dignitie*
vpon earth, shall be loosed also in
heauen.

Many other passages might be produced out of holy Scripture to proue the dignitie of Priests, & the respect which is due to them, but these shall suffice at this time so you consider them well: for you see that to Priests God gaue power to iudge and decide all controuersies, and that he gaue sentence of death vpon any that would not obey them. You see moreover that they are called the Angells of God, that all men were commanded to honour and respect them, that they are called an elect generation, a holy nation, and that their Priesthood is a Royall dignitie. And which is more then all that, you see how CHRIST gaue them the power to loose and bind vpon earth, and that their act therin is ratified in heauen.

Now rests to shew what the ancient Fathers of the primitiue Church do say of Priesthood, and in what

esteeme Priests were in their time, in which there was no speech neither of Benedictins which are the Anciētest in our Latin Church, and began the yeere 529. nor of Dominicans, nor Franciscans, which began the yeere 1209. nor yet of Augustins, nor Carmelites as they are approued by the Church, no nor of Bernardins, much lesse of the rest which now, flourish in the Church vnder seuerall names, but all was ruled and gouerned by Priests.

Sainct Ignatius Martyr and the third Bishop of Antiochia after S. Peter commaunding all lay persons to be subiect vnto, and reuerence *Epist. ad Smym.* Priests and Diacons saith thus: *Diaconos reuerentiamini vt ex Dei praecepto ministrantes:* Honour yea the Deacons as ministring by the precept of God. *Epist. ad Ephes.* And after: *Enitimini charissimi subiecti esse Episcopo & Presbyteris & Diaconis. Qui enim his obedit, obedit Christo.* My dearest doe your best to be subiect to the Bishop, and Priests, and Dea-

cons, for he that obeyeth these
obeyeth CHRIST.

*Epist. ad
Philip.*

Sainct Policarp disciple to saint
Iohn the Apostle saith: *Subiecti estote
Presbyteris, & Diaconis, sicut Deo, &
CHRISTO.* Be yea subiect vnto the
Priests and Deacons, as to God and
CHRIST.

*Const.
Apost. l. 2.
c. 8.*

c. 35.

c. 38.

*Priests
are spiri-
tually Fa-
thers.*

Sainct Clement disciple to saint
Peter, saith: *Presbyteris si assidue in stu-
dio docendi verbum Dei laborauerint, se-
ponatur dupla etiam portio in gratiam
Apostolorum Christi, quorum locum te-
nent, tanquam Consiliarij Episcopi & Se-
natus Ecclesiae. Si de parentibus secundum
carnem ait diuina Scriptura: Honora pa-
trem & matrem vt bene tibi sit. Et qui
maledicit patri aut matri, morte mo-
riatur: Quanto magis de Patribus spiri-
tualibus verbis Dei moneamur, honore &
charitate eos prosequi, vt beneficos & ad
Deum Legatos. Quanto anima corpore
præstantior est, tanto est Sacerdotium re-
gno excellentius. Let there be a double
portion, reserued for the Priests in
honour of the Apostles of CHRIST,*

which shall haue laboured in teaching of the word of God diligently, whose places they enioye, as Counsellours of the Bishop, and the crowne of the Church. They are the Councell & Senat of the Church. If the holy Scripture saith of carnall parents: Honour thy Father and thy mother, that it may be well with thee. And whosoever doth curse his father or his mother, shall die: how much more shall we be admonished by the words of God, of our Spirituall Fathers, to respect them with honour and charitie, as beneficiall to vs and Legats to God? How much more noble the soule is then the bodie, so much more excellent is Priesthood before à kingdome. And S. Ignatius *Epist. ad Smyrn.* addeth: *Sacerdotium est omnium bonorum, quæ in hominibus sunt apex; qui aduersus illud furit, non hominem ignominia afficit, sed Deum & Christum Iesum primogenitum, qui naturâ solus est summus Sacerdos Patris.* Priesthood is the ornament of all things, vvhich

are in men; whosoeuer doth rage against it, he doth not dishonour a man, but God & Christ Iesus the first begotten, who by nature is the only high Priest of his Father. The

*Const. l. 2.
cap. 2.*

Apostles write by saint Clements penne: *Si Reges inuadens supplicio dignus indicatur, quamuis filius vel amicus sit, quanto magis. qui Sacerdotibus insultat: quanto enim Sacerdotium regno est excellentius, cum regendarum animarum officio praesit, tanto grauiori supplicio punitur, qui aduersus id aliquid temere fecerit, quam qui aduersus regnum:* If he that setteth on a king is iudged worthy of punishment, although he be his sonne or his frend, how much more should he be blame worthy that insulteth ouer Priests. For by how much more Priesthod excelleth a kingdome, when it doth by office gouerne soules, by so much more greater punishment is he to be afflicted, who shall rashly doe any thing against it, then he who hath offended a kingdome.

*The prerogative
of Pa-
stors.*

Presbyteri sunt (saith saint Ignatius) *concessus quidam & coniunctus Apostolorum Chorus, sine his Ecclesia electa non est: nulla sine his Sanctorum Congregatio, nulla Sanctorum electio. Quid Sacerdotium aliud est, quam sacer catus, Consiliarij & assessores Episcopi.* Priests are indeede a certaine Assemblée, and vnited quier of the Apostles. Without these the Church is not chosen, without these there is no Congregation of Saints, nor electiō of Saints. What else is Priesthood, then an holy Assemblée Consellours and Assistants of the Bishops?

Epist. ad Tralleas.

The Church cannot be without priests.

Saint Anacletus Pope liuing in this age & made Priest by S. Peter, saith: *Iniuria Sacerdotum pertinet ad Christum, cuius vice funguntur.* The iniurie done vnto Priests, appertaine to Christ, whose place they supplieth.

Epist. 2.

Saint Chrysostome treating of the same matter and comparing a Priest to a king, saith: *Ne mihi parres purpuram neque Diadema, neque Vestes aureas, vmbra sunt isthac omnia, vernis-*

Homil. 5. de verb. Isaia: Vidi Dominum.

que flosculis leuiores. Ne inquam mihi nar-
res ista, sed si vis videre discrimen quan-
tum absit Rex à Sacerdote, expende mo-
dum potestatis vtrique tradite, videbis Sa-
cerdotem multo sublimius Rege sedentem.
Regius thronus rerum terrenarum admi-
nistrationem sortitus est, nec vltra pote-
statem hanc præterea quicquam habet au-
thoritatis: Verum Sacerdoti thronus in
calis collocatus est, & de celestibus negotijs
pronuntiandi habet authoritatem. Quis hæc
dicit? ipse calorum Rex: Quæcūque ligaueris
super terrā, erunt ligata & in calis, &
quæcūque solueris super terrā, erunt soluta
& in cælis. Deus ipsum Regale caput Sacer-
dotis manibus subiecit, nos erudiens, quod
hic princeps est illo maior. Speake not
to me of these things, but if thou wilt
see the power giuen to them both,
thou shalt see the Priest sitting much
higher in dignitie then the king. The
throne of a king is chosen of the ad-
ministratiō of earthlie things: neither
hath he any other authoritie besides
this: but to a Priest a throne is placed
in heauen, & he hath authoritie to
iudge.

iudge of heavenly businesse. Who
saith this? The king of heauen him-
self. Whatsoever yee shall bind vpon
earth shall be bound also in the
heauens: and whatsoever yee shall
loose on earth, shall be loosed in the
heauens. God hath subiected to the
hands of the Priests the Regall head,
teaching vs, that this Prince is grea-
ter then that. The same Authour
speaking further of this matter saith:
Sacerdotibus datum est, vt potestatem ha- *Chrys. l. 3.*
beant, quam Deus neque Angelis neque *de Sacerd.*
Archangelis datam esse voluit. Neque
enim ad illos dictum est: Quaecunque alli-
gaueritis in terrâ, erunt alligata & in ce-
lo, Et quaecunque solueritis in terrâ erunt
soluta & in celo. It is giuen to Priests,
that they shall haue power, which
God would haue giuen neither to
Angels nor Archangels. For it is not
said to them: whatsoever you shall
bind vpon earth shall be bound also
in heauen: and whatsoever you shall
loose on earth, shall be loosed in hea-
uen. The power of binding which is

in Princes, is only ouer bodies, that of Priests ouer soules, and extendeth to heauen.

Chrysost.
ibidem.

A continuation of the same Authour: *Habent & terrestres Principes Vinculi potestatem verum corporum solum: id autem quod dico Sacerdotum Vinculum ipsam etiam animam contingit atque ad celos vsque peruadit.* Tertene Princes also haue the power of fetters, but of the body only; but that which I say, the bonds of Priests toucheth the soule it self, and passeth vnto the heauens. This is the doctrine deliuered by CHRIST, so expounded both by the Greeke and Latine Church.

Chrysost.
Homil. 2.
super 2.
ad Timot.

Item, In an other place he saith: *An ignoras quid sit Sacerdos? Angelus vtrique Domini est, non ex se ipso loquitur, si despicias, non illum despicias sed Deum qui illum ordinauit.* Art thou ignorant what is a Priest? he is verily the Angell of our Lord, he doth not speake of himself, if you despise, it is not him that you despise, but God who ordayned him.

And in an other place: *Monachorum*

certamen ingens & labor multus est: Verum si conferre quis volet instituti illius sn- Chrys.lib. dores cum rectè administrato Sacerdotio, de Sacerd. certè tantū esse inter duo illa discrimen comperiet, quantū est inter priuatū & Regem.

The conflict and labour of Monks is great: but if any would confer the paines & labour of that institution with priesthood duely administred; truely he shall find as much difference betwene them both as betwene a king and a priuat man. Loe how farr he putts à Priest beyond a Monke or Religious man.

Saint Hierome who was himself a *S. Hier. in Malac. 3.* Religious man saith: *Sacerdotibus ac Leuitis honorem debitum deferamus: quod qui non fecerit, Deum fraudare & supplantare conuincitur.* Let vs giue due honour to Priests & Leuites: which, who will not do is manifestly proued to defraude and supplant God.

The same Authour in an other place *Epist. ad Heliod.* saith: *Mihi ante Presbyterum sedere non licet, illi si peccauero licet tradere me Sathan & in interitū carnis.* It is not lawfull

for me to sitt before the Priest, for him it is lawfall if I sinne, to deliuer me vp to Sathan, to the destruction of the flesh.

Lib. de
dig. Sacer. Saint Ambrose in his learned treatise of the dignitie of Priests salutes them with those venerable Epitets:

Audite me, beatissimi Patres, etsi dignum ducitis, sanctissimi Fratres, audite me stirps Leuitica, germen Sacerdotale, propago sanctificata, Duces & Rectores gregis Christi. Et paulò post. Honor & sublimitas Sacerdotalis, nullis poterit comparationibus adequari, si Regum fulgori compares, & Principum diademati, longe erit inferius, quam si plumbi metallū, auri fulgorem cōpares: quippè cum videas Regum & Principum colla submitti genibus Sacerdotum, & exosculatis eorum dextris orationibus eorum credunt se communiri.

It is due
to Priests
to be called
Fathers.
Heare me, most blessed Fathers, & if you take it in good part, most holy Brothers, heare me you Leuiticall stock, you Sacerdotall branch, you sanctified race, you leaders and gouernours of Christs flock. And a litle

after; The honour and sublimitie of priesthood cannot be equalized by any comparifons, if you compare it to the splendor of kings, & to Princes crownes, that will be farre more vnequall to it, then if you did compare the mettall of lead to the splendor of gold: for you see the neckes of kings and Princes bowed downe to the knees of Priests, and hauing kissed their right hands they belecue that they are fortified and strengthened by their prayers.

S. Chrysostome wrote six bookes of the dignitie and power of Priests putting it aboue all kings, Princes & Potentats of the earth, and in his third booke he saith thus: *Sacerdotium ipsum in terra quidem peragitur, sed in rerum caelestium classem, ordinemque referendum est, atque id quidem merito; quippe non mortalis quispiam, non Angelus, non alia quavis creata potentia, sed Deus ipse ordinem huiusmodi disponit.* Priesthood truely is exercised in earth, but it is to be referred to the

ranke and order of celestiaall things, and that truely very worthely; because it is no mortall man, nor Angell nor any other created power, but God himself that doth dispose & appoint this order.

Sacerdotibus sicut Episcopis, inquit sanctus Isidorus, dispensatio Mysteriorum Dei commissa est: præsunt enim Ecclesiae, & in consecratione divina corporis & sanguinis consortes cum Episcopo sunt, similiter in doctrina populorum & in officio prædicationis. To Priests as to Bishops the dispensation of the mysteries of God is committed: for that they beare the rule in the Church and in the diuine consecration of the body and bloud of Christ, they are consorts with the Bishops likewise in teaching the people, and in the office of preaching.

Philippus de Hareing a Religious and a most learned Abbot in his worke which he wrote foure hundred and fiftie yeeres agoe: *De dignitate, scientia & iustitia & continentia Cleri-*

torum, doth highly commend the Regulars, but in euery chapter he preferreth the Clergie before all Regulars, though himself was one: In his 17. chapter he saith thus: *Nostrium est nouissimum locum eligere nec ad altiora volatu præsumptuoso nos ipsos erigere.* It is our partes (that is to say, the part of Religious men) to choose the last place, and not by a presumptuous flight to eleuat our selues to higher things. And in his 17. epistle he saith, that from all the bounds and limits of the earth, all antiquitie did euer extoll the Clericall order, and euer gaue it amongst the other Orders the principall ranke and degree, and though by diuine disposition a Soildour or Rustique do excell in sanctitie, yet the Clergie man in excellencie of Ecclesiasticall dignitie; and although the Clergie man, as we do sometimes, decline to worldly things, and to the weake & poore elements, yet their Order declineth not in authoritie. Thus he: To which I must

add this other passage of saint Ierome which doth occur vnto me :

S. Hier in Communi Presbyterorum Concilio Ec-
clisia gubernabantur: The Churches
were gouerned by the common
councell of Priests; And I must not
forget this passage of Bellarmin
who was a Iesuit and a Cardinall:

Belar. l. 2. Tria sunt Ecclesiae membra precipua, pri-
cap. 5. de mum eorum est, qui in statu perfectionis
Gemitu adeptæ esse dicuntur, qui sunt Episcopi
Columba. Ecclesiarum Principes, & Magistri, qui-
bus adiungimus Presbyteros qui sunt mi-
nores Sacerdotes, atque eorum ministros.

There are three chiefe members of
the church; the first of them are those
that are said to be in the state of per-
fection acquired, which are the Bis-
hops the Princes and maisters of the
churches, to which we ioyn the
Priests, who are the inferior Priests,
and their assistants. And the same
Authour in the p̄face of his second
booke, *De Monachis* saith: *Differuimus,*
libro superiori de Episcopis & Clericis, id
est, de prima & nobilissima parte corporis
Ecclesiastici:

Ecclesiastici: We haue discoursed in the former booke of Bishops and Clergie-men that is to say, of the chiefe & noblest part of the Ecclesiasticall body.

The Councell of Trent speaking of the Hierarchie of the Church saith thus: *Si quis dixerit in Ecclesia Catholica non esse Hierarchiam Diuina ordinatione institutam quæ constat ex Episcopis, Presbyteris & ministris anathemafit.* Cap. 6. Who-soeuer will say that in the Catholike Church there is not a Hierarchie instituted by diuine ordinance, which cōsisteth of Bishops, Priests & Ministers, let him be cursed. Loe, You see that the Councell makes no mention here of Regulars, which by all likelihood it would haue done, if they had bene of this Hierarchie.

To be briefe in all these passages, both out of Scripture & out of the Fathers which are not the tieth of the passages which might be produced for this matter, the Reader will see but litle or no mention of Re-

gulars; and in the litle mention that is made of them by late writers, he shall find that Priests, both for dignitie & office are still preferred to them, and are put in a farr higher ranke then they; which considered, he may conclude with him self that the propositions specified in the Dedicatorie Epistle of this Tretise, are of a new stamp forged by the Regulars themselves: For had there bene any such prerogative graunted to them by God or by his Church, who can imagine that all ancient writers, speaking of all the members & dignities of the Church would omitt to speake of them, & of these prerogatives which now they challenge to themselves? Notwithstāding I do not wish Priests (but counsell the cōtrarie) to take any pride of this, nor sett the lesse by Regulars, but acknowledge them to be a noble & profitable portion of Gods Church, and as such to embrace & cherish them; and rather receiue iniuries patiently of

them, then offer them any, remem-
bring that saying of the Apostle:

If you bite and eate one an other : take ^{*Gal. 5.*}
heede you be not consumed one of an ^{*6. 15*}
other.

FINIS.